G. R. S. 59] GPB—15,000—22-7-14

GENERAL AND REVENUE SECRETARIAT.

1892-93
~~1891~~.
(Miscellaneous)

File No. 349

Serial Nos. Section II

Papers Filed.

*Month*_____

SUBJECT.

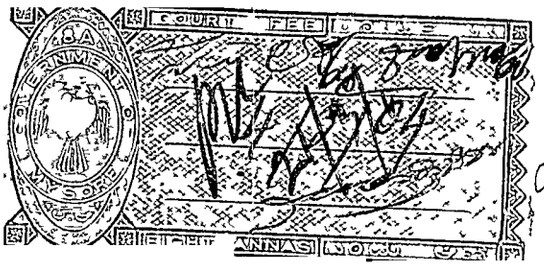
Papers relating to the claim of the Kudli Sringeri matt to Adda Palakki Honors,

PREVIOUS REFERENCES.	LATER REFERENCES.

List of papers submitted to Government in connection with the question of granting a Rahadari to the Hubli Sirangers mall using the special insignias such as addapalakki &c while touring in the Chittaldrug District

No	Description of papers	Pages From	Pages To
1	Application of Venkappa Dikshit and two Lakshmi Narasimha	1	7
2	Printed book containing copies of certain documents produced by the applicants	8	45
3	Canarese translation of the copy of the Mahratti Sanad	46	48
4	copy of the Mahratti Sanad produced by the applicants	49	50
5	copy of Govt order No 35 dated 22 3 04 issued to the Collector of Dharwar in the Deccan	51	52

Accompanies
Govt Head Assistant



/ పంచిన గలు దిగిపోగా
/ భవళ్ళశంఖు
/ ఆదివేలాకైగాంతి
/ శ్రీరంగం
/ ఆశ్చర్యకరి
/ కోలాచ్చలు
/ చెలరంగుచిందగర
/ చలాంగుడుచంద్రశేఖర
/ తెలుగుబాల
/ కరణం —
/ చిత్రనాళిక
/ శకుంతల (సాంఘికచిత్రాలు)

3 [illegible]

3714 [illegible]

[illegible]

4 [illegible]

ಕೊಲೆಯಾದವರ ಕುಟುಂಬದವರಿಗೆ ಪರಿಹಾರ ನೀಡುವ ಬಗ್ಗೆ ಸಂಬಂಧಿಸಿದ
ಯಾವುದೇ ಅಧಿಕಾರವನ್ನು ಚಲಾಯಿಸಬಾರದು.

ಮೇಲ್ಕಂಡ ಅರ್ಜಿದಾರರಿಗೆ ಮತ್ತು ಪ್ರತಿವಾದಿಗಳಿಗೆ ಸಲ್ಲಿಸಿದ ನೋಟೀಸುಗಳು ಮೇರೆಗೆ ಅವರುಗಳ ವಕೀಲರುಗಳು ಹಾಜರಾಗಿದ್ದರು. ಅರ್ಜಿದಾರರ ಪರವಾಗಿ ಸಾಕ್ಷಿಗಳನ್ನು ವಿಚಾರಣೆ ಮಾಡಿ ಅವರ ಪರವಾಗಿ ಸಾಕ್ಷ್ಯಗಳನ್ನು ಗುರುತಿಸಿಕೊಂಡಿದ್ದು ಪ್ರತಿವಾದಿಗಳ ಪರವಾಗಿ ಸಾಕ್ಷಿಗಳನ್ನು ವಿಚಾರಣೆ ಮಾಡಿ ಅವರ ಪರವಾಗಿ ಸಾಕ್ಷ್ಯಗಳನ್ನು ಗುರುತಿಸಿಕೊಂಡಿದ್ದು ಇರುತ್ತದೆ. ಅರ್ಜಿದಾರರ ಪರವಾಗಿ ಹಾಜರಾಗಿದ್ದ ವಕೀಲರು ಮತ್ತು ಪ್ರತಿವಾದಿಗಳ ವಕೀಲರುಗಳು ವಾದ ಮಂಡಿಸಿದರು.

(1) ಅರ್ಜಿದಾರರು ತಮ್ಮ ಅರ್ಜಿಯಲ್ಲಿ ಕೋರಿರುವಂತೆ ಪ್ರತಿವಾದಿಗಳಿಂದ ಪರಿಹಾರವನ್ನು ಕೊಡಿಸಲು ಈ ನ್ಯಾಯಾಲಯವು ಆದೇಶ ಮಾಡಲು ಅಧಿಕಾರವಿದೆಯೇ ಎಂಬುದನ್ನು ಮೊದಲು ಪರಿಶೀಲಿಸಬೇಕಾಗಿದೆ. ಈ ಪ್ರಶ್ನೆಯನ್ನು ಪರಿಶೀಲಿಸಲು ಮೊದಲು ಕರ್ನಾಟಕ ಪೊಲೀಸ್ ಕಾಯಿದೆ 1964 ರ ಪ್ರಕರಣ 11 ಮತ್ತು 12 ರ ಅಡಿಯಲ್ಲಿ ಪರಿಹಾರವನ್ನು ಕೊಡಿಸಲು ಅಧಿಕಾರವಿದೆಯೇ ಎಂಬುದನ್ನು ಪರಿಶೀಲಿಸಬೇಕಾಗಿದೆ.

(2) ಅರ್ಜಿದಾರರು ತಮ್ಮ ಅರ್ಜಿಯಲ್ಲಿ ಕೋರಿರುವಂತೆ ಪ್ರತಿವಾದಿಗಳಿಂದ ಪರಿಹಾರವನ್ನು ಕೊಡಿಸಲು ಈ ನ್ಯಾಯಾಲಯವು ಆದೇಶ ಮಾಡಲು ಅಧಿಕಾರವಿದೆಯೇ ಎಂಬುದನ್ನು ಮೊದಲು ಪರಿಶೀಲಿಸಬೇಕಾಗಿದೆ. ಈ ಪ್ರಶ್ನೆಯನ್ನು ಪರಿಶೀಲಿಸಲು ಮೊದಲು ಕರ್ನಾಟಕ ಪೊಲೀಸ್ ಕಾಯಿದೆ 1964 ರ ಪ್ರಕರಣ 11 ಮತ್ತು 12 ರ ಅಡಿಯಲ್ಲಿ ಪರಿಹಾರವನ್ನು ಕೊಡಿಸಲು ಅಧಿಕಾರವಿದೆಯೇ ಎಂಬುದನ್ನು ಪರಿಶೀಲಿಸಬೇಕಾಗಿದೆ.

(3) ಅರ್ಜಿದಾರರು ತಮ್ಮ ಅರ್ಜಿಯಲ್ಲಿ ಕೋರಿರುವಂತೆ ಪ್ರತಿವಾದಿಗಳಿಂದ ಪರಿಹಾರವನ್ನು ಕೊಡಿಸಲು ಈ ನ್ಯಾಯಾಲಯವು ಆದೇಶ ಮಾಡಲು ಅಧಿಕಾರವಿದೆಯೇ ಎಂಬುದನ್ನು ಮೊದಲು ಪರಿಶೀಲಿಸಬೇಕಾಗಿದೆ. ಈ ಪ್ರಶ್ನೆಯನ್ನು ಪರಿಶೀಲಿಸಲು ಮೊದಲು ಕರ್ನಾಟಕ ಪೊಲೀಸ್ ಕಾಯಿದೆ 1964 ರ ಪ್ರಕರಣ 11 ಮತ್ತು 12 ರ ಅಡಿಯಲ್ಲಿ ಪರಿಹಾರವನ್ನು ಕೊಡಿಸಲು ಅಧಿಕಾರವಿದೆಯೇ ಎಂಬುದನ್ನು ಪರಿಶೀಲಿಸಬೇಕಾಗಿದೆ.

(4) [illegible]

(5) [illegible]

APPENDIX A.

SHREE.

Translation of the Copper Shasun.

*Invocating the Holy Shree Klee and Sowuk.

†The seal of the Wild Boar.

‡Blessed be Tupoora Soondree.

To the holy centre of the §sacred Chukra to Saruswatee we pray Mayeshwar be propitious. To Adishuktee we pay our vows. May the most exalted head of the holy Shewa‖ protect us. May the holy ¶Hurries, 3rd Atwar, protect us To the enemy and destroyer of the 6 mortal vices,** the centre of the holy Chukra to the inspired writings of the worship of the holy Shewa, to the holy Sunkura Charya, we pay our vows, to the centre spot and three angles.†† To Audishuktee the mother of the universe‡‡ and of all things. The light of the Chukra, to the goddess who bears the sacred mark on her forehead and changes her form at pleasure; on the wrist of whose long arms is a bracelet of Roodrashku beads,§§ as is told of Surruswutee, in the books of Shunkerwejaya and Davirushusia and well as in vedas, above all, and inherent in all, as is set forth in the Nigum vada to her we pray. Blessed the holy the origin of good and of the 5th great gifts* chief mistress of the kings of the world the divine Parbuttee at whose lotus shaped foot we prostrate ourselves to the experienced, and in the Nigum vedas and the performer of penances enjoined thereby. The Goud† Govind the lineal chief disciple of Sunkera Charya. To the chief profound in learning who by his disputations confuted the dogmas‡ of the temple of the holy inhabitants of Casee Mundon Mishree: The sanctuary of Surruswuttee, and was victorious through the aid of the learning of the 6 shastrees. The holy Gooroo, the victorious Sunker Bhartee, the lineal depository of the holy Wedyarun doctrine, the worshipper of the holy Widya, who by his prayers brought a shower of gold upon earth and exercise love and compassion towards us, who by the favor of the divine Narayen, the son of Yadowa, have received power over armies, and majesty and dominion, over the kingdoms of the earth.

To the Shree the of the universe and earth the ruler over eighteen shrines whose doctrine is ratified by his signature, who worships twelve times daily in sixty four points of worship, and is possessed of thirty *two Marks of Dignity and regulation, privileges, a to God at whose blessed feet we worship, we the Maharaj The mighty and Kadumber Race Rao dwelling in the midst of the southern country bounded by the Syhadree Mountains and the vas

* Mahakalee, Luxumee, and Maha Surruswatee.

† Vishnoo, 3rd Awtar, stamped on the ring, which annexes these Shasuns.

‡ Literally. The adorned of 3 regions, i. e, Adishuktee or nature who pervades heaven, earth and hell

§ The figure of the Chukra and its explanation, see further on

‖ Shewa has five heads.

¶ Vishnoo, 3rd Awtar. was that in the shape of a Wild Boar who lifted the world on his tusks.

** Adishuktee is meant. The six vices are lust, anger, cruelty, selfishness, avarice and obstinacy.

†† Of the Chukra aforesaid, i. e., to Awdishuktee, Shiwa, Vishnoo and Bhrama.

‡‡ Bhrama, Vishnoo and Mahadeo.

§§ Eleo-capus, Lanceolatus.

* 1 Grain, 2 life, 3 mind, 4 wisdom, 5 joy.

† A peculiar caste of the Brahmins at Benares.

‡ The tenets of the Jains.

* Elephants, horses, &c. enumerated further on.

Himalyas in order to procure a blessing on† Samunt Doorgh, Wunweshu, Aragu, and Kumpunu &c., do thereby on the day of the moon, the fourteenth day of the month Magh, of the year named Munmut being the twentieth of the Shalwan Era, Grant Shungapoor and its dependencies in free inam‡ as an act of pious and Deity to Maintain "that essence of Vishnoo Mahadeo and Bruhma" Sunkura Charya.

† The names of Provinces, Towns, &c.

‡ Gift.

"The Brahmins pot of sacred fire."
"Must still be kept alight.
"By those read in vedas Lore."
"Who in them take delight" !!!
Therefore this grant is given accordingly.
In the Sunkers Sacred Book we find.
Tanks, wells with temples on their banks enjoined.

Therefore we hereby institute this¶ Sewisthan as a place of worship and abode for the holy priests and sunassis of all countries true worshippers of Krishnoo, Mahadeo and Brahma, Incarnations of the Deity, chiefs of the Bhutoos§ arbitrators of religious Dogmas, may blessing and prosperity attend them. The pious and exemplary worshipers of the Tutelar Deities. The mendicants on the days appointed in the Holy almanacks. Those perusers of the vedas daily rosary in hand as well as those who do so irregularly, who regulate their actions by the muntries, to the one hundred and twelve exalted tribes of Brahmins, viz., Kusupa, Gowtum, Burhudwujee, Wushetu Kowshuku, Weshvamitru, and Gowtume, chief Enams as are due to prominent Brahmins.

¶ A Shuni of Royal foundation.

§ A title of learned Brahmins.

First in our own chief city paying devotion to the Holy Surruswatte, to the Holy Gooroo. The God Narayen to Govind the incarnation of Shiwa we take piles of gold and place thereon (the images of) Lukshumee, Gunputtee as witnesses, and grant in inam Shringeri &c., for the worship in that place of. (The off spring of the golden womb,* of him who bears the moon on his head† of the holy Surruswitti, of the holy Widia Sunker, of Wurda‡ of the dweller in the shrine of Webanduk the§ rider of the great Bull Nundi of the holy Nursiah of the dweller on the Peaks of the mountains near the banks of the holy (river) Toongubudra, of Bhueruwa, and other chief deities and as a charitable maintenance for the four (original castes) eighteen tribes and one hundred and one families as was heretofore done by the Maharaj of Sidu and ¶Trushpur, &c., and also for the maintenance of the continual worship of the wholly Bhugwitti guru of Devine perfection to all, of Doorga the bestower of knowledge of Salmoolge. The bestower of goodness, and the bestower of happiness and preserver of off spring, of Wurdu the Bestower of Elephants, and Horses, and of the Holy Gooroo bestower of blessings and mortified of Pride in the human Body, of Mahaluxumee, the bestower of wealth and giver of all gifts. We hereby give and grant (the villages, lands, &c.) of Shringapoor, Widiarunyapoor

* Bhrama.
† Shiva
‡ Gunputtee.
§ Mahadeo

¶ A name of Turki but it means the best

Amrootu, Suchudu, Hurwalli, Oodman, Belgoonduhully, Nursinhwa, Sewunpoor, Shumbuwilli, Gowroo, Belpore, Aliwa, Bhagyapoor, Surruswuttie er, Hariyat, Sowgunlluhully, Weercipoor, Sudunuhu, Toongapoor, Purwatukee, Sambupoor, Belunkroo, Sunkurseroo, Mahee, Vidyapoor, Chukranuggur, and Wurdv the total Revenue of which are twelve thousand Nishkas* which we have hereby given with all the Treasures above and below the earth thereof and the waters. Trees and shrubs thereof, having placed gold on a stone and sprinkled it with water and placed thereon the Image of Wamon.* The couch shell Quvit and Brahmanical thread and made Pooja thereto, and buried them in the earth and have granted to the Royal Gooroo. The Brahmin of the second birth, priests of the cities of Patnagrahapoor Pilgrim and Kope and all inhabited countries and of all Hindoos spring from each of the one hundred and one Tribe and residing in the fifty-six* countries. The honors of elephants, horses, palanquin carried cross ways, umbrellas, chowres, garlands, spear headed standards, flags, a car, armed sepoys on foot when he proceeds on the high ways, with the standard of the gowdee* with the bells and fish attached, also *chobadars with gold sticks. The sacred couch shell and quit ranged at his command on each side of him and bards with the five great gongs, cymbals, tom-toms, *tambourines, large kettle drums, triangles, brass, trumpets both couch shell and desens shaped, small †cymbals, tabors, horns, drums, &c., and all musical instruments appertaining to royalty for this royal high priest over all countries whose right it is to ordain penances for all sinful conduct, &c., (whose due it is) to receive first viras*, who is just to be reverenced as the chief priest of all the castes. The great and pre-eminent royal chief without whose seal nought is valid, the Holy Guru Shree Widya Shunkur Bhartee Swamy from a at whose doctrine the body becomes pure. By whom the bodies of men absorbed in the sea of worldly affairs are submitted who is the chief placer of the marks of Shiven Adishuktee and Vishnoo on the foreheads (of Hindoos). The chief of 68 temples and eighty royal shrines of Siva, Vishnoo, and Adishuktee at which according to the six peculiar ceremonies, the one hundred and one tribes worship who inhabit that part of the central division of the world in which are situated the southern countries. The chief of the buttoos, worshipped as chief high priest in one thousand places, &c., and as a Agra Drawuds the Carnatic, Kulingu, Soorvash, Kerul, Awarun, &c., Guzzurat, Persia, Mulhar, Coukan, &c., Goul, Punchab, Humshee, Lahoor Sona Pruhmusukh, *Koorookshetru, Cashmere, Yowun, Benares, which are situated in the Northern and Southern countries of the Central Region of the earth from Setoo† to the Himalaya Mountains the holy chief of two thousand and thirty worshippers Brahmins of the highest extraction, as is within the book Shanker Wegia. "The Shree Gooroo Wedya Wegia Shunker Shree Vidyarun made pilgrimages over the face of "the earth, to the eight holy streams to the Shrines of Narayen in the Hills near the ocean.

* A gold coin valued 4 rupees.

* Vishnoo's 3rd awtar.

* The Hindoos maintain that there are 56 countries, 50 languages and 56 dictionaries of Sanscrit.

* A flag with bells a brass saucer and fish attached to the staff.

* Man bearers

* Shaped like an hour glass.

† Plunged with a stick.

* Betel nut and pan leaf tied up with chunam and spices.

The coast of Coromandel from Madras to Cape Comorin.

The country above Delhi

† Adams Bridge, Ceylon.

To the river Saroostee at its junction with the Ganges and Jumna* at whose shrines we are worshipper.

*At Allahabad.

This the diagram of the Chukra so often alluded to It is on a lotus flower the leaves of which represent 6 points of the compass The central point is Adishukti or Nature No 1, 2 Shewa 3 Vishnoo, 4 Brama, 5 Orice 6 Kler, 7 Sowee, 8 Chan, 9 Ku, 10 Mover The last six are the attributes of the first.

As long as the earth Sun and Moon shall end so long may his worships endure and the numbers of his castes and religion of the four castes, eighteen tribes, and one hundred and one families increase Kudumber Chief of the kings of the earth. (By the oath of) the cow confers this land until the earth shall fall to ruin and should any one covet this wealth of the Gods, Priests and Bhramins and the wealth of Shiva hereby given to his shrine may he go to *nuruk and should any one take here from. May he, his caste, his own daughter, nurse, father, sister, and mother be annihilated and for these reasons may all the kings who are the arches that support and maintain religion preserve this and may all the wise and wealthy men with the blessing of *Ramchudru maintain the same for ever and whoever shall take away from this land whether given by another or resume that granted by himself may he become a worm in the lowest pit of hell for sixty thousand years while on the other hand may the giver protector and maintainer of this inam, &c., go to *swarg and become an inhabitant of †vekoont the place of the Shree Vishnoo Raja Indra.

*Hell.

*Krishnoo's awtar.

*Paradise
†Paradise.

The Blessings of the Mahaluxumee be on us and all.

Holy Holy
Sree Sree

Canarese signature.

(True Translation)

(Signed) G. Grant,
Registrar.

(True copy.)

(Signed) G. Grant,
Registrar.

APPENDIX B. No. 1.

List of the Ikkery Princes in the order of succession, from a Kadata or Black Book at Killadi.

Number.	Name of Prince.	Year of Salivahana.	Date of Accession.			Total period of reign.
			Year of Hindu Cycle.	Month and Date.	Corresponding A. D.	Y. M. D.
1	Chondrappa Naik	1421	Sidharti	Maga Shud ... 3	1500 Feb	13 6 0
2	Sadashivappa Naik	1435	Sremuka	Sravana do. ... 3	1513 Aug	32 9 0
3	Dodda Sonkana Naik	1467	Vishivavasu ...	Vyshaka do. ... 5	1545	13 6 0
4	His son Sankana Naik	1480	Kalagutakshi ..	Ashwija do. ... 5	1558	12 0 0
5	Vencattappa Naik	1492	Pramodhata ...	Kartika do. ... 5	1570	12 0 0
6	Chicca Vencattappa Naik	1504	Chittrabhan ...	Margeshwara do. ... 4	1582	63 0 0
7	Shivappa Naik	1567	Parthiva	Margeshwara do. ... 12	1645	15 0 0
8	Chicca Vencatappa Naik	1582	Sharvari	Ashwija do. ... 1	1660	0 11 14
9	Virabhaddrappa Naik	1583	Plava	Bhadrapada do. ... 14	1661	2 5 15
10	Somasekharrapa Naik	1585	Shobicrute... ...	Phalguna do. ... 2	1664	7 0 0
11	His Queen Chennamaje	1593	Verodicruta ...	Phalguna do. ... 13	1672	25 4 20
12	Budi Bassapa Naik	1619	Ishwara	Shravana do. ... 14	1697	17 5 0
13	Somasekhara Naik	1636	Jeya	Pushaya do. ... 12	1715	24 4 3
14	His son Budi Bassapa Naik	1661	Sidharti	Jyshta Bola ... 8	1739	15 4 0
15	Chenna Bassapa Naik	1676	Bhava	Kartika Shud ... 5	1754 Oct	2 8 27
16	Somasekhara Naik, son of Bancapura Chenna Verappa, adopted by Veramaji, widow of Chenna Bassapa Naik	1679	Ishwara	Shravana do. ... 3	1757 Aug	5 5 0
	Hyder Ali	1684	Chittrabhan ...	Magha do. ... 3	1763 Feb	

APPENDIX B. No. 2.

List of Ikkery Princes in their order of succession, obtained from Burcur Ramappa Karnika, by Dr. Buchanan, and given at Page 125, Vol. 3rd of his Journey.

Number.	Name of Prince.	Year of Salivahana	Date of Accession.			Total period of reign.
			Year of Hindu Cycle.	Month and Date.	Corresponding A. D.	Y. M. D.
1	Sadashiva Naik	1482	Dhurmute ...		1559	16 0 0
2	Bhadrappa Naik, young brother of No. 1 ...	1498			1575—76	9 0 0
3	Doda Sankana Naik, son of No. 1 ...	1507			1584—85	11 0 0
4	Chicca Sankana Naik, son of No 1 ..	1518			1591—92	7 0 0
5	Siddapa Naik, son of No. 4	1525			1592—93	1 0 0
6	Vencattappa Naik, son of No. 5	1526			1593—94	22 0 0
7	Bhadrappa Naik, son of No. 6	1548			1625—26	
8	Bhadrappa Naik, son of No. 7					
9	ShivappaNaik, son of No, 4	1571			1648—49	22 0 0
10	Bhadrappa Naik	1593			1670—71	10 0 0
11	Hutcha Somasekhara Naik, brother of Bhadrappa Naik	1603			1680—81	5 0 0
12	Chinnamaje, wife of No. 11 ..	1608			1685—86	12 0 0
13	Bassawappa Naik, adopted son of No. 12 ..	1620			1697—98	16 0 0
14	Somasekhara Naik, eldest son of No. 13 .	1636			1713—14	26 0 0
15	Budi Bassawappa Naik, brother's son of No. 14	1662			1739—40	13 0 0
16	Chinna Bassawappa Naik, adopted son of Veramaje, widow of No. 15 .	1675			1752—53	2 0 0
17	Somasekara Naik, another adopted son of Veramhaje	1677			1754—55	8 0 0

Appendix C.

Rodrodigari Karati, 5th Full Moon.

From S. M. Kaladi Basappa Naik.

To Venkannah.

Certain chief citizens gave out that the Sringiri Swamy who was one of the successors of the great reformer Sri Sankerachariya, and who had gone on a tour, and on a pilgrimage to Benarese had breathed his last nominated a person to succeed him—subsequently the absent Swami who was considered to be dead returned to Kudli and reported the above facts to us. We sent for both personages, and held an enquiry, and have arrived at the decision that the said chief citizens have fraudulently created a Swami of their own. Be this as it may. The Swami, who had returned from tour alone must communicate the secrets of religion, &c., to the Swami nominated by the chief citizens, and the latter must remain at Sringeri, and perform the worship of the Goddess Saradhamba, and perform other ceremonies in the Mutt there. The Swami, who is a successor of the great Sunkerachariya must travel over all countries and enquire into religious matters and remain at Kudli. While such was the decision passed by us, it has been now brought to our notice that the Swami at Sringiri is about to set out on a tour through countries, you are required to warn the said Swami of the consequences which will ensue by this disobeying our injunction. Register this communication in our books, and give the original to the Kudli Swamy.

Appendix D.

No. 439. Dated 28th July, 1838.

From H. MacLeod, Esqr, Superintendant of the Nagar Division.

To Putta Shastri, Subadar, Kudli Sringeri Mutt.

Acknowledges his letter dated 15th instant requesting, certain information in the matter of the Swamy proceeding on his journey to Shimoga with his usual insignias, and states in reply, that objections in the matter taken by the Agent of Sringeri Mutt have already been overruled on a previous occasion, that strict orders have been issued to the Amildars concerned on this subject, and that the Swamy may travel without fear of any let or hindrance

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Appendix DI.

Dated 1—10—40

From MacLeod Esq., Superintendent of the Nagar Division.

To Ranga Sastri of Kudli Sringery Mutt.

The objection taken by the other Sringerysawmy that your Kudliswamy should not come to Shemoga was duly considered and the papers produced by your Agent was also considered. From the papers there seems no objection for the Swamy to come to Shemoga. It appears from the Records that he had previously come here. As the Agent of the other Sringeryswamy produced no written documents nor raised any valid objections, I have authorized your Kudliswamy to come to Shimoga as usual. The usual Yadis have been sent to the Amildars.

Appendix DII.

No, 1022 Dated 22—10—10

From H. Macleod, Esq., Superintendent of the Nagar Division,

To Kudli Sringeri Sree Sunkera Bharatiswami.

STATES

That he is very glad to hear that the Swami is coming to Shimoga, and that there is no objection to his doing so. In an enquiry held in the matter, it has been clearly decided that the other Sringeriswami should not object to your coming to Shimoga, and that a letter to this effect has already been sent to the Agent Rungasastri.

Appendix G.

Read letter No. 515-394 dated 1st August 1884, from the Deputy Commissioner of Shimoga District, forwarding an application from the Swami of the Kudli Sringeri Mutt for a Rahadari to proceed to Kolhapur and other places with Addapalki, &c.

Letter No. 682-516 dated 6th September 1884 from the same officer, forwarding copies of Rahadaries issued on former occasions.

Order thereon, Camp Mysore No. 3633-197, dated 15th September 1884.

The application of the Kudli Sringeri Mutt Swami for the use of Addapalki cannot, the Dewan regrets, be sanctioned. There is no record forthcoming to show that this privilege was ever enjoyed by the Mutt or granted to it by the Mysore Government. The Deputy Commissioner will inform the Mutt accordingly of this decision.

(Signed) R. Vijaindra Rao,

Secretary.

Copy applied for 30-11-94.
Do Ready for delivery 13-12-94.
Do Delivered 14-12-94.

No. of Words 130.

Copying fee 0-3-0.
Comparing fee 0-0-8.

Total 0-3-8.

Proceedings of the Dewan of Mysore.

True Copy.

Gregory Coelo,
Revenue Sheristadar,
Shimoga District.

No. 2140. 14 12 94.

Appendix H.

ENDORSEMENT.

With reference to his petition dated the 4th February 1895, the Agent to the Guru of the Kudli

Matt is informed that the Resident's orders thereon have been communicated to the Dewan of Mysore to whom he should apply for further information.

(Signed) H. V. Cobb,
First Assistant Resident.

12—6.

To the Agent to the Guru, Kudli Matt, Dharwar District.

Appendix I.

No 637.

From The Hoozoor Dewan Cutcherry

To V. Subba Bhatta, Agent,

Kudli Sringeri Mutt.

Read petition dated 6th instant asking to be furnished with copy of the letter from the Resident to the Dewan No. 2136, dated 13th June 1895, and of the Dewan's letter, (the copy of the letter of this office dated 26th June 1895, to the Resident. No. 23714—45-93

Copy of the above mentioned letters cannot be granted. The three Court FeeStamps of the value of 8 annas each are herewith returned.

By Order
Paramasiva Iyer,
For General Secretary

Dated 10th August 1895.

Appendix II.

No. 47.

From the Deputy Commissioner's Office, Shimoga.

To the Agent of Kudli Sringeri Mutt,

Shimoga District.

In reply to your request on Darkhasht for the copy of the Resident's letter to the Dewan on the matter of insignias, and the copy of the Dewan's letter to the Resident, and also the copy of the English Records which are sent to this office, cannot be given. Therefore the two stamp papers are herewith returned.

(Signed) M. Krishnaiengar,
For Dy. Commissioner.

Dated Shimoga, 31st July 1895.

Appendix J.

No. 71.

From the Deputy Commissioner's Office of Shimoga District.

To the Agent of Kudli Sringeri Mutt.

In reply to the request of Kudli Sringeri Swami for a Rahadari to use Addapalaki, you are requested hereby to inform the Swami of this that on the refusal order of the Mysore Government to grant on your application Rahadari as above, and on your application to the Resident that this is the order, that the right of granting of insignias is vested in the ruling Sovereign, so it seems that there will be no reasons whatever to change it or modify or verify the decision of the late Maharajah, and the Resident in a letter No. 2136 to the Dewan has asked him to inform the Swami of this letter No 23714/45-93, dated 20-6-95 from the General Secretary of the Mysore Government, with the copy of the Mysore Resident's letter to the Dewan of Mysore, No. 2136, dated 13th June

A copy of the above letter is forwarded to the General Secretary to the Mysore Government dated 20-6-95, No 23714/45-93

Huzur No 16.

IN THE COURT OF THE COMMISSIONERS FOR THE TERRITORIES OF H. H. MAHARAJA OF MYSORE.

Special Appellant.	vs.	Special Respondent.
1 Vakil Siva Joisa of the Sringere matt.		1 Puttasastry, Vakil of the Kudli matt.

In 1842 the Vakil of the Sringere Matt entertained a complaint before the Superintendent of Nagar to the effect that Shimoga and other places are in the spiritual jurisdiction of his (Sringere) Matt and that therefore the swamy of the Kudli Matt be prohibited from coming to that part of the country with all his insignias.

In the year 1846 the case was referred for enquiry to the Court of Munsiff of Nagar where the special respondent (original defendant) produced evidence to say that the swamy of the Kudli Matt had the privilege of going to that part of the country and has accordingly gone on several occasions since the conquest of Mysore by the British in 1799. On behalf of the original plaintiff 40 documents, 46 witnesses and that of the defendant 53 documents and 16 witnesses were produced and examined.

Seven arbitrators and one Munsiff court unconnected with either of these two Matts gave a declaration (Mahazir) to the effect that the original defendant have failed to shew that his swamy of Kudli matt was endowed with the insignias (Addapalki, Makar Toran, Sweta Chatera, Hagal Divatge, Panch Kalasa, Dhaval Shanka, drum on the elephant, Nobat, flag, drum on the horse, &c., that are usual with the Sringere swami.

The Munsiff of Nagar accepting the declaration (Mahazir) gave a decree accordingly.

Respondent, the Vakil of the Kudli Matt, Puttasastry, appealed against the decree to the Huzur Adalat on the ground that his swami (Kudli) was entitled to all the insignias and this fact is proved by the witnesses cited by him.

The Court of the Huzur Adalat reversing the decree of the Munsiff observed that it was entirely proved to say that the swamy of the Kudli Matt was entitled to go with all the insignias mentioned above.

Not satisfying with the decree of the Huzur Adalat, the Vakil of the Sringere Matt preferred a special appeal to the Court of the Commissioner who sent for the records of the case. Going through the records minutely the Court of the Commissioner confirmed the decision arrived at by the Huzur Adalat.

(Signed) W. Halstry,
1st Assistant.

Dated 1st June 1849.

IN THE COURT OF THE HUZOOR ADALUT, MYSORE.

DECREE.

Appeal Case No. 22 of 1847.

Appellant	Respondent
Puttashastri, Subedar of the Koodly Shringeri Matt.	Sheshajoish, Deshadhikar, acting under the orders of the Shringeri matt, and Vakeel Shamrow—consequent on the death of Venkatachalashastri, late Parpattigar of that Matt.

The present respondent is the plaintiff in original case No. 92 of 1846, regarding the Birdu-Bavali on the file of the Court of the Principal Sudder Moonsiff of Mysore Division. The defendant not satisfied with the original decree has preferred an appeal.

This original case was at first entertained in the Court of the Superintendent of Huzur and registered as No. 2 of 1842. It was thence referred for enquiry to the Court of Moonsiff of that Division : vide the order No. 481 dated 14th December 1845 from the Superintendent.

Original plaint, dated the 22nd September.

The plaintiff states among other things that—

The Sringeri samwastan has been in existence from time immemorial. It is hereditary and is descended from Srisankarchar in the incarnation of the God Almighty. It is a seat of the superior spiritual guide, the Jagad guru. The institution is famous by its spiritual power from Ashetu to the Himalayas. The honor and the respect due to the insignias such as Birdu-Bavali of the Matt are strictly observed even now as from the days of yore. There are also other Matts under the orders of Sringeri Matt. The Kudli Matt is one of the kind and it is not endowed with that honor and respect commanded by the Birdu-Bavali in the case of this samwastan.

That a decision may be passed prohibiting the Kudli Matt from setting out towards Shimoga and other places with the newly created Birdu-Bavali in contravention to the laid down practice and that besides those documents (to be had from the office records) already filed with the plaint in 1834, regarding the same dispute he will search for others which if forced he will produce.

Answer by the defendant in the original case, dated 15th January 1844.

The statement that the spiritual power of the plaintiff's Matt prevails over the country extending from Ashetu to the Himalayas cannot be a geninue one. The power may have extended from Sringeri to its defendant villages or towns; but beyond those places it is not possible. Our samwastan possesses no such insignias as are newly created. On pretence of going on a pilgrimage, the guru of the plaintiff's Matt often sets out with the newly created ones.

The fact that our samwastaniks travel in all the countries with all the insignias at all times of the year is well known to the sovereigns or the rulers of Kolapur, Mirji, Sattara, Tasgavi, Margound, Savanoor, Soorpoor, Mysore, &c. —places that are not far from here. Besides the official accounts and rahadaries there is much other evidence in proof of the fact of our samwastaniks of having gone with all the insignias to Shimoga. While so the plaintiff has unjustly set up a dispute the instability of which will be evidenced in the course of the enquiry. It looks very strange that the plaintiff should have given his statements without first understanding himself about the hereditary line of the guru. It has been so regulated that the plaintiffs should rest themselves satisfied with simply worshipping sharada at the place. But objections such as were not forthcoming from a long time have now been put forward on paltry reasons. This and the fact that our samwastaniks went with all the insignias to Shimoga will be clear from the ensuing enquiry and from the statements of the witnesses recorded during the incumbency of Mr. McLeod. Other independent witnesses will also be cited, if needed.

Reply dated 27th February 1844.

Since knowing that the guru of the defendants Matt came out on his tour falsely assuming the name of the Sringeri samwastan, the Shah Chatrapati and others have issued a rahadari purporting that the guru is unworthy the respect he is aspiring for as his doctrines are not the doctrines of Sriguru. The guru had been to Seringapatam once, when under the same pretext he tried to effect his entrance into the fort with such insignias as the Adpalkhi &c. But the adhikaries, the members of the office of Counsellors and several other eminent Brahmins who knew that the guru did not really belong to the Sringeri samwastan, had all insignias pulled down and the tourist came back from thence with great shame. Once in the way the guru went on his pilgrimage to Gokarna. On his journey back, he was prevented from the use of all the insignias he had with him, at Nagar, by the Mahajans of that place, who were of opinion that all such insignias could not have been rightly possessed by his Matt which they said was but a branch Matt. Also the Mahajanas of 60 agraharas have drawn up a mahazar disproving the Kudli matt of its aspirations of the Sringeri samwastan.

The allegation that the Sringeri samwastaniks only, are eligible to worship the sharada, the Chandra Mowli

and the Rasad Sringeri and that the members of Kudli Matt which is but a branch Matt, are not worthy of it, is borne out by the existing proof and that the Kudli Matt is a branch Matt as well he inferred from the fact that the members thereof have been denied the worship of the sharada and Chendra Mowli swamy. The religious order of the Sringeri Matt is that of a bachelor student as oppose to the Kudli Matt where the order is that of a householder. It is thus impossible for the guru of Kudli Matt to guide himself by such traditional doctrines as are transmitted from one teacher to another and established as of sacred authority as the manner in which he is raised to the pulpit is by having him to exchange his married cloak to that of a mendicant in which guise he would always roam about. He is in no way fitted to strictly adhere to religious austerities of a yati.

The guru of the Kudli Matt underwent by the name of the Sringeri samwastan in all his journeys. Had it not been for this kind of sheer pretension none would ever have noticed him. The defendant states that the guru of the Kudli Matt came thrice to the small insignificant towns. But the Sringeri samwastan has shone abroad in such sacred places as the Udipi Soobramanny Gokaru, Kasi, Rameswar, Kanchi, Kalapastri, Tripati, Salem, Coimbatore, Seringam, Combaconum, Dasbhasana, Chennapatam, Savnoor, Hoobli, Hydrabad, Poona, Nasik, Triembak, &c., where little or no notice is taken of the Kudli Sangam matt.

When the question regarding the Birdu-Bavali was brought to the notice of H. H. the Maharaja of Mysore, His Highness was pleased to issue a circular to the effect that the extraordinary or rather the unusual insignias belong to the Sringere samwastan only and that all the remaining Smarta Matts are dependent on it.

Under instructions from Mr. Devarek Krishnarow Amildar of Shimoga, instituted enquiries with a view to ascertain if there was any established custom or mamool on behalf of the defendant's Matt, of coming to Shimoga with Birdu-Bavali and the result proved unfavourable to the defendants (Kudli Matt).

The members of the Kudli Matt having at one time applied to the Government which forms the back bone to every recognized Matt, for permission to travel in places other than Shimoga an order was passed declaring that they were unworthy of holding the unusual insignias. The record filed in the office of the superintendent and the order may be called for and perused.

Dhondi Raja who sided the Kudli Matt, was on a certain occasion on his journey towards Ahmednagur under the pretext that he belonged to Sringeri samwastan. The

British Government learning from the reports received, the real story of the man, circulated the order that "Dhondi Raja" who came roaming about is but a pretender.

One Soambhatt, of the Kudli Matt, who had been to Hydrabad was banished from the country for producing false papers in Hydrabad. Soambhatt was thereupon banished from the province and on a representation to the Resident it was found out that he was pronounced as a notorious liar in the Mogul country.

Under these circumstances the Kudli Matt does not belong to religious order of the Sringeri Matt, neither is it worthy of possessing the unusual insignias.

Rejoinder, dated 12th March 1844.

Mr. McLeod has passed orders that the guru of the Kudli Matt may come to Shimoga with Birdu Bavali. A decree is therefore solicited to the effect that the guru of the Malnad Matt will in obedience to the old mandate, stir not from the place of his residence and will rest satisfied with worshipping the sharda and that our samwastaniks be allowed to come to Shimoga with Birdu Bavali without any objection.

Original Decree.

From the witnesses cited and from the documents produced it is plain that the guru of the Kudli Matt should not pass with Birdu Bavali in places which come under the spiritual administration of the Sringere Matt. In the written statements produced by the parties to the suit, the defendant denominates the plaintiff's Matt to be the Malnad Matt and the plaintiff calls the defendant's Matt to be the Sangam and the Tondu Matt.

From some of the documents it is likewise clear that the defendant's Matt is named the Kudli Matt, the Sangam, the Tondu Matt, and the Kshudra Matt; that the defendant ought not to go by the name of Sringere; that the Kudli Matt does not belong to the great divine seat of Sri Sankarachar; and that the guru thereof should not set out with the unusual insignias; but the statement that the plaintiff's Matt which is the Sringere Matt is known also as the Malnad Matt is not at all supported by any documentary evidence.

The allegations in the plaintiff's petition, dated 5th July 1845, written at great length, purport that the guru of Sringere Matt belongs to the religious order of Sankarachar who resided at Sringere; that he is highly distinguished in all the places from Asheto to the Himalayas. Not only from the fact of his descent from that great fountain head from which the reformation of Smarta sect sprang but also from his worshipping the Chendra Mowliswara whom Sankarachar worshipped and the Sharada to whom the great reformed invoked or rather consecrated by certain

astrological formilaes; and from his residence at Sringeri. Also that the Sringeri guru has preserved the order and seals of his Matt in the Matts which he created in sacred places and that he commands due respect and honor from them.

This seems likely to be a fact. From the order No. 57 of 1842 granted by Mr. Cannon to Puttashastri, the defendant in the present case, that the guru himself and also the influential members of the Kudli Matt have on several occasions given much trouble to the Government with the object of enforcing their right of way with Birdu-Bavali into Shimoga and such other places as are within the spiritual jurisdiction of the Sringeri Matt, while in no way they are entitled to such concessions there is no proof forthcoming that the guru went to places other than Shimoga similarly dependent on the Sringeri Matt. He came twice or thrice on some previous occasions to Shimoga by dint of the power which he and his disciples had in their hold; and this, they did in order to claim privilege in future while it cannot be so.

The Mahazar drawn out by the panchayet that the Kudli swamy should not proceed with Birdu-Bavali to Sringeri and to other places where the order of the Sringeri Matt prevails, is in the opinion of the court, a just one.

It is hereby decreed that the defendant do pay to the plaintiff rupees 41—3—0. May the costs incurred by the latter on account of batta to witnesses and that as no specified account of fee is mentioned in the plaint the charges incurred therefor be remitted, in accordance with the orders of the Superintendent. Dated the 30th January 1847.

The appellant appeals against the original decree on the following grounds :— Appeal petition of . h May 1847

The epistle dated the 5th of the bright lunar fortnight of the month of Kartika in the year Roodradgari written by the Koladi Basappanaik purports that the Kudli swamy is a descendant of that guru who is the founder of the Mool Peeth with which the respondents have no connection whatever. Neither have they any hold over the respect and honour which could have been commanded by their constant tours on religious enquiries, &c, and that the swami of the respondent's Matt is the descendant of the Poostaka Sanyasi.

The guru of the Kudli Matt travels over countries at all times of the year collecting complimentary presents and tribute from his desciples and as such he is always independent. If the Kudli Matt was a Tondu Matt what could have prevented the respondent's Matt from demanding such gifts from it (the Kudli Matt)?

The Mahazar drawn up without enquiry in Hydrabad

and the Rahadaries they obtained from the Rulers of Anantshyna, &c., were the papers got up at the sole instigation of the respondents.

The Dewan Purnayah addressed to our swami a letter of the 6th Phalgoon Bahool of the year Krodhana, stating among other facts that the Sringeri swamy has been written to adhere to the old custom of the worship of god at Sringeri from which place he was not to stir out on pretence of introducing novelties abroad—and that the Kudli Matt is justified in every respect to travel in all countries with a view to scrutinize the religious observances of its desciples; to enquire into the cases affecting the religion and to punish the offenders. The letter they produced during the enquiry was not noticed at all, on the other hand, preference was given to the documents said to have been received by the respondents from Hydrabad, &c.

Recourse may be had to that letter now at least.

Appellant produced in the Lower Court, a good number authenticated papers in support of his allegations that the swamy of the Kudli Matt did make over the samwastan to the Sringeri matt and that Shishya Paramparya (the continuous succession) of disciples was deemed unnecessary in the Kudli Matt. With a view to arm themselves the latter against these authorities the respondents fabricating false documents produced them not with the plaint neither during enquiry but at a time when the case came almost to a close—thus depriving the appellant of any chance of questioning on the genuineness of the papers, regarding the origin of which in the Kuldi Matt there is no proof forthcoming.

The Lower Court approved these, rejecting those produced by the appellant.

In order to receive benedictions from our swamy in person, H. H the Maharaja of Mysore invited the swamy to his capital on two or three different occasions. Every time that swamy went, he entered the town in Addapalaki with all the insignias of his Matt.

The Maharaja was not referred on the subject though a request regarding the same was made to the Lower Court who have also rejected the Hookooms granted by Messrs. McLeod and Devaroak on consideration that they were the result of bad enquiry.

The appellant will in his Manvi Urzi state the particulars of how the Panchayets were duped or rather mislead.

The appellant begs that after a perusal of the documents produced by him and after referring the circumstances under which sheer partiality is done to him a fair decision be passed reversing the judgment of the Lower Court and

enjoining on the guru of the respondent's Matt to restrict himself to the worship of the goddess Sharadah at his place; to remain under the orders of the Kudli swamy and to introduce no such novelties as of performing journeys of volunteering to see the religious observances and of enquiring into the cases effecting the religion.

Appeal answer—respondent

After fully satisfying themselves that the appellants Matt (the Kudli Matt) would command no respect unless it underwent by the false name of Sringeri Kudli, the Sreemants of Poona, &c., have granted sannads which explain away the fact that at a time when there was a great excitement at and round about Tarrekere, a sanyasi whose line of descent was but a mystery had a Matt erected at Kudli where he afterwards settled. Like this there are several other Matts which all are designated as the Toundu Matts. The gurus whereof can have no business to travel over countries and cannot also have the Biradu Bavali.

The gurus of these Matts generally maintained by the residents of the respective places, were once the house-holders but from an indifference to the worldly pleasures they became Sanyasis. As they are insignificant when taken by themselves they insert the word "Sringeri" which is the Adi Peetah in all their communications for the sake of acquiring some distinction thereby. But of what avail will it be to them in other respects? H. H. the Maharaja and the Commissioner have issued Rahadaries based on the sannads granted by Tippu Sultan in the year Rakshasa, and by the Madras Government in the year Krodhana, regarding the insignias possessed by the Sringeri Matt which claims its existence from time immemorial, and the disciples of which have scattered over places extending from Ashetu to the Himalayas.

Similar sannads have since been obtained also from the adhikaries of Anantashyna, Hyderabad, &c.

In the appeal petition a reference is made to a letter stated to have been written by Dewan Purnayah in the year Krodhan prohibiting the Sringeri swamy from travelling over countries. The respondents are perfectly unaware of the letter and they do not also know the course which must have given rise to it. But they know for fact, that in the year Shookla the Dewan has issued a Rahadari to the effect that a select body of the members of the Sringeri Matt were on their tour abroad collecting fees, &c., from their disciples or followers and that whosoever disobeyed their orders would be punished.

The Rahadari was not presented in the Lower Court as it had been mislaid at the time. But being since found out it will be produced in the present enquiry. While so, it seems improbable that the Dewan could have written such a letter of intimation to the Kudli Matt on any previous

occasion. The letter and the Rahadari placed side by side with it, is hoped, clear any doubt the court may have entertained regarding either of the Matts.

As to the Rahadaries issued by the Delvai and by Mr. Purnayah a preliminary enquiry was first held by Mr. McLeod. The matter was next enquired into by Mr. Devaroak who after finding out that the question is in dispute related to Matts, sent in contravention of the orders already passed an order to the Amildar of Shimoga to take heed that the guru of the Kudli Matt does not set out with Birdu-Bavali until such time that he (the guru) would obtain a final decision in a Civil Court.

Sringeri, Jagannath, Badrikashram and Dwarka are the four Matts in which the traditional doctrines of Shankarachar have descended in the order of succession. The ancient duties and the religious observances are regularly kept up in these Matts of which Sringeri is known to be the Mool Peetah in all parts of the countries from Ashetu to the Himalayas. The Matts at Shimoga, Kolar and other places including the Kudli Matt also were established subsequently. Their origin cannot therefore be traced out to the Mool Peetah of Sringeri, which by right of descent comes down from Shankarachar.

For the foregoing reasons the respondents beg that the appeal before the court be rejected.

The original records, the statements of witnesses and also the documents filed in connection with the present case, were gone through and the arguments of the parties to the appeal heard.

The council of the Huzur Adalut in unravelling the case delivered the following :—

The respondent who belongs to the Sringeri Matt has stated in his original plaint and also in his subsequent arguments, that the Kudli Matt is included among those inferior Matts which are subordinate to the Sringeri Matt; that it is not endowed with such insignias as the Addapalaki, Makara Thorana, Swathachethra, Pancha Kalasa, &c., that they were newly created in that Matt; and that therefore the guru of the Kudli Matt should be prohibited from coming to Shimoga and other places with those insignias.

The appellant who is of Kudli Matt has stated that Kudli Matt is not included among the inferior or subordinate Matts; that it is an independant Matt; that it claims its origin to the Shankarachar's Peetah whence it descended in the order of succession by its disciples; that the insignias have long been in existence; that the guru did go with such insignias to Shimoga, Mysore and other places.

and that there is proof in abundance in support of his allegations.

The original decree, however, is silent on the main points in question—whether the Kudli Matt is included among the subordinate matts and whether it can have such insignias as the Birdu-Bavali, &c. The enquiry should have been aimed at these points while on the contrary facts that are irrelevant have been collected from the evidence and a judgment passed against the Kudli swamy's right of going to Shimoga and other places with Birdu-Bavali, &c., which is not the subject of contention.

A final settlement of those main points, the council have considered it indispensible for the Huzur Adalut to enable it to give a deliberate judgment.

The documents filed and the statemets of the witnesses examined by both the parties and also the statements of the witnesses already recorded by the Amildars Srinivasrao and Krishnarao—all these which are 186 in number are put up with the present record with a memo explanatory of the importance or otherwise of each and every one of them as considered in this case.

To be brief there is no documentary evidence to prove that the Kudli Matt gave tributes and complementary presents to the Sringeri Matt and that the former was subordinate to the latter. It is however clear from some of the documents produced by the appellant that the Kudli swamy has from a long time and in continuous order performed his journeys in this and in the foreign countries also. The Paravanna No. 24 of the Phalgoon Bahoola of the year Krodhana is to the effect that the Kudli swamy should always be on his tour and that the Sringeri swamy should ever remain at Sringeri worshipping the deity the Niroop No. 195 of 8th of the Jesta Bahoola of the year Sarwadhari granted by H. H. the Maharaja was produced by the respondent. It contains the names of Pondu Matts such as subordinate to the Sringeri Matt. Ramachandrapura, Honnanahally, Peartahally, Harihara-pura, Mulawagal, &c., are included in it. The Kudli Matt perhaps for its individnal celebrity is omitted from the list. Though the Sringeri Matt claims to be the Adipeth yet the fact that the other Matts which may have any connection with it, have from a long time and in continuous order of succession performed their journeys with full freedom is tantamount to saying that these Matts are as independant as the Matts of other sects. Under these circumstances it is clear that the Kudli-Sringeri Matt is not a Tondu Matt and that it is long in existence governed by its own laws.

Now about the question regarding the insignias. There is neither documentary or oral evidence on both sides

of the case regarding the particular insignias, that one is to have and the other not. It is thus left to be decided by the mamool prevailing.

There is no proof that the Kudli Sringeri swamies came to Sivamoga with insignias in the year Sidharti. But the fact that he did come with the insignias subsequently on three occasions during the interval of fifty years counting from Sidarti is borne out by three witnesses on the side of the respondent and six on that of the appellant in the Lower Court. Nine on the respondent side swear to having seen and five more to having heard the swamies arrival at Sivamoga. Also the appellants, four other witnesses depose to the fact that the guru came in Adapalkhi with such insignias as the Makaratorana. Swet chatra Panchkalasa. A statement fully coroborating with that of the thirteen witnesses examined at the express orders of the Superintent of Nagar, in 1838, by Shrinivasrao, Amildar of Shimoga. Still in the original judgment, force or violence and Government aid have been shown as the means by which Kudli swamy was enable to come to Shimoga.

Had the swamy come only once, his arrival might then be addicted to such acts. But he came thrice. It cannot therefore be presumed that he used force or violence or that he received Government aid on all these occasions. The followers of the Sringeri Matt being large numbers it was impending on the opposite party to apprehend the occurrence of a riot or disturbance and to give notice of the same to the Government authorities who on the other hand were justified in taking precautions to see that things went on according to the mamool all at peace. It is customary in every country for the Government to interfere in such cases.

From the suit and from the statements of witnesses it will be seen that in the year Angirasa, the Kudli swamy went to Srirangapatam, where he tried to go into the fort with the insignias but he was prevented by the followers of the Sringeri Matt and the party at grievance took a complaint to the Zillah court of that place. As Srirangapatam was under the British Government at the time, it is likely that there was a disturbance caused by the followers of the Sringeri Matt. But Shesa Joisa, who is deshadhikari of the Sringeri Matt has in his arguments before the court denied that there was any attempt made to obtain a decision from the Zillah court.

Shesha Joisa while admitting the fact of the Kudli swami's visit to Mysore, states that the followers of his (Sringeri) Matt did not care about going in the tumult and consequently he denies all knowledge of the particular manner in which the swami came into the town, accepting that a batch of the sawars and barr was sent in advance by Dewan Ramarao as a token of respect. But from the

arguments put forth by appellant (the original defendant) it is plain that the disciples of the Sringeri Matt did go to the Kudli swami for Tirtha Prasad.

If the Kudli swami is not entitled to possess such insignias, it was in every way possible for the followers of Sringeri Matt to have represented the Matt to H. H. the Maharaja and obtained the final orders thereon. It is not also proved that there was any disturbance in Mysore at the time. It is simply argued that because the Kudli swami met with objections by the followers of the Sringeri Matt both at Siva Moga and at Seringapatam, he ought to possess no insignias. From the evidence adduced, objections were met with in some places, while in other attempts to raise objections were made, but not a witness is there who could swear that such insignias have never come to the swami by succession. It is however a bad habit everywhere, that where the swami of one independant Matt goes to the place where the followers or disciples of another independant Matt, are followed to in large numbers; these collecting mobs cause disturbances and raise objections regarding the insignias possessed in that swami. The bare fact of the occurrence of such disturbances is not a plea that the swami can possess no such insignias.

From the above, and from the omission on part of the respondents to state precisely whether there was any disturbance at all in Mysore as in Seringapatam; and from the very doubtful way in which they expressed the Kudli Sringeri swami's visit to Mysore with the insignias, it is inferred that the Kudli Sringere swami is really entitled to possess the insignias and that he went with them to Mysore.

H. H. the Maharaja's reception of the Kudli swami with all the insignias being established, there is hardly any ground left to doubt whether that swami is entitled or not to possess the insignias. It was after the objection met with at Seringapatam in the year Siddarti, that the Kudli-Sringeri swami came thrice to Shimoga and once to Mysore with all the insignias of the Matt.

The documents written long before the year Siddarti produced by the parties in dispute and proved impracticable to stand the test in these days, have been taken into consideration and dwelt upon at great length in the Lower Court Judgment wherein much of the irrelevant facts has also been crammed by which to strengthen the weight of evidence on the side of the appellant (the original plaintiff) and to weaken it on that of the respondent (the original defendant).

The Huzur Adalat deems it unnecessary, however, to go with the vain trouble of tracing out the genuineness of these papers.

The statements of the witnesses cited and the documents produced by the respondent in this and in the Lower Court have no connection whatever, with the main points in question as will be seen from the remarks given hereunder.

From the foregoing reasons, it is conclusive that the Kudli-Sringeri Matt is not a Tondu Matt, that it is Matt guided by its own laws; that the Kudli swami is entitled to possess the insignias in question; and that the swami did travel over the countries accompanied by those insignias.

The Hazur Adalat is therefore of opinion that the Kudli-Sringeri swami is at liberty to set out on his tour with such insignias as the addapalaki, makara thorana, pancha kalasa, hagala deevatigi, &c.

The judgment of the Lower Court is hereby reversed and the present appeal upheld.

Exhibit 1.

Dated 31st May, 1811.

From H. H. the Maharajah Krishnaraja Wodayar.

To All the Amildars and Killadars in the Province.

CIRCULAR ORDER.

Informing that the Guru of the Kudli-Sringeri Mutt has come on his tour and directing them to receive the Guru with necessary honours and to supply raw provisions sufficient to feed 500 Brahmans and to the followers of the Guru.

Exhibit 2.

No. 63.

From H. H. the Maharaja Krishnaraja Wodayar.

To all the Amildars and Killedars in the Province.

Dated 21st September 1812.

CIRCULAR ORDER.

Directing them to receive the Kudli Sringere Swamy on his return journey from Myrore to Kudli with all the honors and to supply raw provisions sufficient to feed 500 Brahmins and to make necessary arrangements for the Swamy's halt at the next stage.

Exhibit 3.

Dated 17th October 1814.

From H. H. the Maharaja Krishnaraja Wodayar.

To all the Amildars and Killladars in the Province.

CIRCULAR ORDER.

Directing the supply of rations to the elephant named "Ganga" presented by the Palace to the Mutt in their respective jurisdictions on its arrival and to obtain receipts from the Mahavat for having done so.

Exhibit 4.

Dated 12th December 1818.

From H. H. the Maharaja Krishnaraja Wodayar

To all the Amildars and Killadars in the Province.

CIRCULAR ORDER.

Informing that the Kudli Sringere Guru will be on his tour and directing to receive the Guru with all the honors in their respective Taluks and to supply raw provisions as usual.

Exhibit 5.

Dated 3rd June 1820.

From H. H. the Krishnaraja Wodayar.

To Subba Row, Amildar, Shemoga.

Directing him to pay Rs. 300 to the Kudli Sringere Mutt in respect of the installation of the Sankara Bharatiswamy.

Exhibit 6.

Dated 24th January 1823.

From H. H. the Maharajah Krishnaraja Wodayar.

To all the Amildars and Killadars in the Province.

CIRCULAR ORDER.

Informing them that the Kudli Sringere Swamy will go on tour to Gokerna and directing to receive the Swamy with all the usual honors in the seventeen stages and to supply raw provisions as usual

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Exhibit 7.

Dated 10—2—1823

From The Head Assistant Collector, North Canara Zilla,

To all the Tahsildars, &c.

Sri Sunkara Bharati Swamy is going to visit Gokurna via Davimanagati with insignias, arms and servants. You are hereby directed to take care of them and to render every assistance in providing him with a comfortable and suitable place for his lodging and to escort him until he passes out of your respective jurisdictions.

Exhibit 8.

Dated 12th November 1233

Rahadari granted by the then Chief Commissioner of the Mysore Province in favor of Swamy of the Kudli Sringere Mutt.

Issuing instructions to all the Amildars and Killadars in the Province to make the requisite supplies to the Swamy on payment and to give him an escort to watch his property and also to send the Guru from stage to stage with the usual escort.

Exhibit 9.

Dated 25th November 1834

From Stokes, Esquire, Superintendent, Nagar Division

To all the Amildars, Peishkars, Sheristadars, Killadars and Shanbouges, &c

Inviting their attention to the Circular Order of the Chief Commissioner dated 7th November 1832 to all the Officers in the Province regarding Kudli Sringeri Swamy's tour and requests to receive the above Guru in their respective jurisdictions with all the usual respects and to get every necessaries supplied to him on payment.

Exhibit 10.

22nd December 1836.

From the Political Agent and Acting Collector, Dharwar.

To all the Amildars, Shristadars, &c.

Directing them not to obstruct the Agent of the Kudli Sringery Mutt (Sankara Sastry) on his way to Bombay with all his escort, viz., 4 horses, 4 ponies, 10 Brahmins and 10 sepoys fully armed.

Exhibit 11.

Dated 4th March 1837.

From the Superintendent, Chituldroog District.

To Sri Sankara Bharati Swamy of Kudli Sringere Mutt.

Forwards 3 copies of orders issued to the Amildars of Chitaldroog in the year Manmatha, directing that the Murgi Muttuswamy in the town of Chitaldroog should not be allowed to go in procession in the public streets with Addapalki (palanquin carried cross-wise) and other insignia.

Exhibit 12.

Dated 3—7—1838

From the Superintendent of the Shimoga District.

To the Amildar of Shimoga.

Informing that on a representation of the Merchants and Nadigas of Shimoga to the Huzur anent the Kudli Mutt Swamy travelling with all his insignias orders have been received permitting him to do so.

Exhibit 13.

Dated 11th July 1838.

No. 19.

IN THE COURT OF THE AMILDAR OF THE SOTHA TALUK IN THE NORTH CANARA DISTRICT.

Plaintiff.	*vs.*	Defendants.
Keishna Bhatta, Agent of the Kudli Sringeri Mutt.		1. Šadasivalli Yella and 2 others.

Suit to establish the right of the plaintiff's Mutt to exercise jurisdiction in religious matters over the inhabitants of the Canara District and to levy Diparadana Kanika (from the disciples thereof.) Claim decreed as against the defendants.

Exhibit 14.

No 268

To Sringeri Sankera Bharatiswamy.

In reply to your letter to Major General Sir John Malcolm, that the Swamy is to go to visit the Vimala Nirmala Sree Sunkaracharya's Brindavan, and that a Rahadari should be given for and that the right of receiving Octroi duty formerly in the Mutt and now belonging to the Government be vested again in the Mutt. I have to inform you that on application to the Collector of Dharwar the Rahadari will be duly granted.

Exhibit 15.

To Sringeri Kudli Sankara Bharati Swamy,

Dewan Poorina sends his greetings with humble respects.

I received your letter and Phala Manthiakshathay and knew the contents noted therein. You state that the Swami who has come to Bangalore must worship Sarada remaining at Sringeri and that you should be in Kudli and have the privilege of going out on Des Sancharum such was the former arrangement. I understood what you have written. In reply to it I beg to state that I have sent a letter to Shringeri Swami that he should not go beyond spiritual jurisdiction of Shringeri and that it is proper and justifiable that your Gurooship only inquire about the Achara Vichara and purification of your devotees on your tour over all the countries.

Dated Palgun Bahul Sushti of Krodhana year.

(Sealed.)

Exhibit 16.

No. 399.

Dated 29th July 1842.

From H. Devereux, Esq., Superintendent of the Nagur Division.

To Putta Sastri, Subedar, Kudly Sringeri Matt.

Informs that there is no objection to the Swami coming to Shimoga with his usual insignias, should any dispute arise between the Sringeri people and yourself, they may establish their claim by a suit in a competent Civil Court.

Exhibit 17.

No. 31.

Dated 24th Sept. 1842.

From the Chief Commissioner of Mysore.

To the Agents Narayana Sastri and Subba Sastri of Kudli Sringery Mutt.

Informs that the recent Rahadari granted to the Swamy of the other Sringery Mutt does not authorize him to exercise any new authority in his tour or to carry any new insignias with him. As for your going out on Sancharam (tour,) you are authorized to act up to the terms laid down in order dated 29th July 1842 issued by the Superintendent of the Nagur Division.

Exhibit 18.

No. 3.

Dated 14th January 1843.

From the Chief Commissioner of Mysore.

To Narayana Sastri, Subadar Kudli Sringery Mutt.

With reference to your letter requesting the issue of Yadis directing that supplies should be made that servants (watchmen) in Kanavais be ordered not to prevent palanquin, swords, and other Arms that are taken with the Kudli Sringeri Swamy on his tour to Rameswaram from Kudli, via Honnali and Harihar. States that the usual Yadis have been sent to the Taluks.

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Exhibit 19.

Dated 6th July 1843.

From the Honorable Devereux, Superintendent, Nagar Division.

To Subadar Putta Sastri of Kudli Sringeri Mutt.

Acknowledges receipt of the 3 petitions informing that the other Sringeri Swamy is going on tour over the Province under the pretext of going to Kasi (Benares).

Orders will be sent to him not to go on tour (Desasunchaurn) over the provinces, and if the Swamy is really going to Benares, he may do so, via Nasik which is the shortest route.

Exhibit 20.

12th September, 1843.

From the Collector of Dharwar.

To the Amildars and Police Officers.

Informing that the Swamy is going to Krishna to bathe and to perform Dasara ceremonies at Dharwa and directing them to take care of all the things, &c, belonging to the Swamy in their respective places.

Exhibit 21.

26th May 1848.

From Acting Collector, Belgaum

To Sringery Sharkara Bharatiswamy.

Encloses a Rahadari to travel through Bagalkot and other places and returns the 3 letters received from the Swamy through the Karkun of the Mutt

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Exhibit 22.

Dated 19th October 1849.

From Captain Ansell, Superintendent Shimoga Division.

To Sri Sringeri Sankara Bharati Swamy.

Acknowledges receipt of the letter dated 10th day of Asweeja, new moon, and its enclosures being decisions of the Sadar Audalut Court and of the Chief Commissioner.

With reference to the above decisions, states that there is not the least objection to the Swamy coming here with all his usual insignias and states that he has issued instructions to the Amildar of Shimoga to receive the Swamy with the usual honors, &c.

Exhibit 23.

Dated 17th January 1850.

From Colonel Cole, Superintendent of Nagar Division.

To the Amildars of Chennagiri, Tarikere, Kadur, Honnali, and Shimoga.

As requested by the Agent of the Sringeri Swamy, you are hereby directed to make the necessary supplies required by the Swamy, and his retinue during his tour in his jurisdiction with his usual insignias to arrange and to protect them against the inroads of robbers and thieves.

Exhibit 24.

From the Collector and Magistrate of the Dharwar District.

To the Amildars, Jagirdars and Zemindars, &c.

No. 492—1852, dated 6—10—52.

As Sri Sankara Bharati Swamy of Kudli Singeri is going on tour towards Godavari with his retinue, namely, palanquin, elephants, and other paraphernalia, you are hereby directed to see him pass out of your limits without any obstruction on the part of any one.

Exhibit 25.

Dated 23rd Feb 1855

From Porter Esquire,

To the Learned Pundits of the Gurus Samuka

With reference to your letter asking for the issue of an Yadi to Tarikere Khadur, Honnali Channagiri Shemoga Taluks anent the Swamy's tour to Chitaldroog.

As the Swamy is going to the Chitaldroog Taluk, there appears to be no necessity for granting Yadi to Kadur and Tarikere Taluks, but Yadis under my signature to Shemoga, Honnali and Channagiri Taluks are herein enclosed and the Swamy is allowed to go on his tour with all its insignias.

Exhibit 26.

15th May 1858

The Collector Belgaum

To Srikanta Sastri

Permitting him to go to Kudli from Belgaum with his followers horses &c

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Exhibit 27.

29—9—1860

From the District Magistrate, Dharwar,

To all the Amildars, Jhagirdars, &c

Notifying that the Kudli Swamy is going on a tour through Bhittihally, Hunsgal &c He comes with [illegible] arms and other things in honour of his Mutt, and directing that no body should obstruct, or molest him [illegible]

Exhibit 28.

Dated 29th March 18[illegible]

No 24

From the Acting Magistrate of the Dharwar Zilla

To all the Patels, Kulkarnees and Daspundys &c

Notifying that the Kudli Singeryswamy is coming on tour to see all [illegible] and directing them to receive the Swamy with usual honours [illegible] usual escort

Particulars of escort.

1 Open Palanquin.
100 Brahmins.
50 Bullocks.
4 Elephants.
50 Bearers and other followers.
15 Kamatees.
50 Horses.
10 Carts.
2 Palanquins with doors.
10 Camels.
10 Armed sepoys

Exhibit 29.

30-12-73.

From the District Magistrate Dharwar

To Narasimha Bharati Swamy.

The Kudle Singery Swamy is coming on a visit to Kollapur and Krishna River. He will be received with due honors. He will bring with him several insignias. Nobody should prevent him from taking them with him.

Exhibit 30.

From the Amildar of the Davangeri Taluk,

To Narasimma Sastry.

States that the Swamy is welcome with all his insignias including addapalaki through the Amaravati gate.

Dated 10th Sept 1876.

(Signed) Punchanath Row,
Amildar.

Exhibit 31.

No. 1663

Dated 27th January 1884.

From the Amildar of the Davangeri Taluk.

To Vottu Mokteam Soobba Sastry.

States that necessary orders were issued to the Police to keep the peace and that the Guru may come without any molestation with his insignias.

Exhibit 32.

Dated 10th day of gesta, Full Moon of the year Swabanu.

From Nawab Hyder Alli, Khan Bahadur
To Sri Sankara Bharati Swamy of Kudli Singeri Mutt.

You have sent word to say that you are coming to Bednore I herewith enclose a Rahadari, You are welcome here to your own place—you need not consider about anything in the matter.

Exhibit 33.

From the Collector Dharwar

To Sri Sankara Barati Swamy of Kudli Sringeri Mutt

Forwards a Rahadari for the Swamy's tour to Krishna and Khellapur as desired by him

From the Assistant Collector Poona,

To Sri Swamy of Kudli Sringeri Mutt.

Forwards a Rahadari as requested in his petition forwarded through Subba Sastri to go to Krishna for bathing.

Exhibit 34.

7 7 1912

From H. H Krishnaraja Wodayar Maharajah of Mysore

To Killadars and Amildars

Notifying that the Sringery Swamy is coming on a tour with all the insignias, and paraphernalia of the Mutt to Mysore and directing them to receive him with due honors and provide him with provisions and other articles sufficient for 500 persons

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Exhibit 35.

Dated 6th Jilkath

To Amrutha Row Depela Gosayie,

From Sinayak Mahadev

Sri Sringeri Swamy on his way to Pundarapur may come to your province, kindly offer your divine supplications and presents both by yourself and through others, send him on to Pundarapur and arrange for an escort

From, The District Magistrate Dharwar,

To Amildar and Deputy Amildars.

As the Sringery Kudle Swamy is going on tour towards Dharwar and other places with his retinue, you are directed to receive him with honors and see him pass from his limits without being prevented by anybody from talking his insignias with him.

Exhibit 36.

Dated 12th Mohrum.

From Pradhan Balaji Row

To Srirungapatna Samathana Jagadevaraja

Forwards a recommendatory letter on behalf of the Swamy, informing that he offered his devotions to him and requesting others to do the same.

From Raja Row.

To Killadars and Parpathadars in the frontier.

Informs that Kudli Swamy is going back from his trip to Kudli for Chaturmasya. Pieces to receive him with due honors and to provide a suitable lodging and to make arrangements for his starting from his limits without being prevented by anybody in carrying his insignia with him.

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Exhibit 37.

From the Collector, Dharwar,

To Sri Swamy of Kudli Singery Mutt.

Forwards Rahadarees to travel to Krishna river for bathing and to offer devotions to Karvir Mahalackshmi &c.

From Nawab Hyder Alli,

To all the Killadars and Parpattagars.

Notifying that the Khudle Swamy is going to River Krishna and directing to receive him with due honors as usual and to provide him with suitable lodging and requisite supplies until he leavs your limits.

Exhibit 38.

Dated 6th day of New Moon of the month of Bahdrapada, of the year Prajothpati.

From H H the Maharajah Krishnaraja Wadyar.

To Narasimha Bharatiswamy, of Kudli Singeri Mutt.

Acknowledges receipt of the Phala Mantrakshathay and a Sesha Vastra (cloth worn by the Swamy) sent through Honnappa Sastri, Pundit of the above Mutt, and in return His Highness forwards a pair of shawls for the Swamy

From H H. the Maharajah Krishnaraja Wadyar.

To Narasimha Bharatiswamy, of Kudli.

Acknowledges a set of Rayasa sent through Krishna Sastri and expresses His Highness' desire to see the Swamy at Mysore

Dated 12th Angirasa year.

Exhibit 39.

Salivahana, 28-8-1183.

1759.

Havalumbi Year.

From Hanumantha Row, Dewan of Dharwar.

To Govinda Sastri, Vakil, Kudli Singery Mutt.

Forwards Rahadari prepared on behalf of Agent Subba Sastri to proceed to Bombay.

Exhibit 40.

19th Kabilakar.

From Panthaprathinithy.

To all the Killadars and Tannadars, &c.

Kudli Sri Sankaray Charya Swamy is going to Ganges and Godavary. He has a great many things and followers with him. You are directed to receive him with due honors wherever he may halt and make the requisite supplies.

Exhibit 41.

From Dewan Poorniah.

To Kudli Sankara Bharati Swamy.

Acknowledges receipt of letters and informs that the Guru may exercise his authority and powers in religious matters over his disciples on his way to Kudli from Hoskota and states that no one could prevent his doing so.

Exhibit 42.

From Balaji Bajee Row Pradhan,

To Budi Basappa Naik of Bednore.

Informing that the Kudli Swamy had come to his country, and that he offered solemn devotions and respects to him, and states that the Swamy is coming towards Bednore. You are requested to order the people in all the places where ever the Swamy may have his disciples to receive him with due honors and with respect.

Exhibit 43.

11th Moharum.

From Balaji Baji Row, Pradhan.

To Somasekhara Naik, Sumasthan Harpanhulli.

I regret to hear that you were seated in a palanquin when you went out to receive the Sringery Swamy, I hope you will go on foot to receive the Swamy as your ancestor did, and receive him with due honors.

Exhibit 44.

From Panthapradan of Baji Row,

To all the Officials, Camawisdars, Chowkidars, and other citizens, &c.

Kudli Sringery Swamy is going to Benares for bathing in the Gangesgu are hereby directed to receive the Swamy with his retinue with due honors in your respective jurisdictions and make the necessary arrangements for his further journey with his escort.

Exhibit 45.

27th Chand Rumzan

From Balaji Baji Row Pradhan,

To Iramadi Sadasiva Naik of Scindia Province.

Directing him to receive the Sringery Swamy with honors and to offer his solemn devotions to the Swamy and to make suitable arrangements for his further progress in the Province.

Exhibit 46.

From Dewan Poorniah.

To the Amildars of the Nagar and Chitaldroog Districts.

Directing that they should receive the Guru of the Kudli Sringery Mutt with the usual honors in their respective Taluks, during his tour in the Province and make arrangements for the Swamy's [illegible] in [illegible]

Dated 8th day of Kartuka full moon of the year Sharvari

Exhibit 47.

Dated 12th day of Jeshta of the year Durmuki.

From the Nabob Hyder Ali

To all the Amildars and Killedars in the Province.

Notifying that the Swamy of the Kudle Sringeri Mutt is going to Kudli for Chaturmaisya and thence to Undipi, Gokurna and Suvramania, and directing them to make arrangements for the reception of the Guru and his followers in their respective Taluks.

Exhibit 48.

From the Collector of Rancebidnore.

Dated 4th January 1229 Phasale.

To all the Amildars, Jhagirdars, Patels and Shanbogues, &c.

Kudli Sringeri Swamy has left his residence on a tour with all his insignia and retinue. You are hereby directed to receive him with the usual honors and make suitable arrangements for his further journey.

Exhibit 49.

From Subadar Rama Row, of Nagara

To the Amildars in the Nagar Division.

On a representation from the Kudli Sringeri Mutt to His Highness the Maharajah, instructions have been received to prevent the other Sringeri Mutt people from interfering with the religious customs and rites enjoined by the Kudli Sringeri Mutt.

Exhibit 50.

From Dewan Poornaih

To Sri Sankara Bharati Swamy.

Expressing his pleasure at hearing of the respects offered to His Holiness by Srimunt Baji Row of Poona. Forwards a pair of valuable cloths to the Swamy as a mark of his loyalty to the Mutt

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Exhibit 51.

Dated 12th day of the full moon of Margasera month of the year Satharana

From H H the Maharajah Krishnaraja Wodayar,

To Sankara Bharataswamy of Kudli Sringeri Mutt.

Acknowledges receipt of the letter of the Swamy sent through Runga Sastry, Pundit of the above Mutt, conveying the Swamy's desire to go to Nanjangud to offer his devotions to God Sri unteswara

In reply His Highness requests the Swamy to go to Nanjangud, and pay him a visit on his return from that place as he did on the last occasion

Exhibit 52.

Dated 2nd Aswija of the year Bava.

From His Highness the Maharajah Krishnarajah Wodayar.

Circular Order sent to all the Amildars and Killadars of the Province directing them to receive the Kudli Sringeri Swami in their respective Taluks with the necessary honors during his tour in the Northern Districts and to make the necessary supplies to the Swamy and to his followers and to supply raw provisions as to suffice for the feeding of 500 Brahmins every day during his stay in their respective taluks

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Exhibit 53

Dated Sunday the 10th day of the full moon of Maga of the year Bava

From H. H the Maharajah Krishnaraja Wodayar

To Sankara Bharatiswamy of Kudli Sringere Mutt

Acknowledges receipt of the Seshavastra (cloth worn by the Swamy) through Honnappa Sastri Pundit) of the above Mutt and in return forwards a pair of Shawls and stating that His Highness would readily dispose of any business connected with the Mutt.

Exhibit 54.

8th day of Bhadrapada of the full noon of the year Sadharana

From Captain Montgomery, Superintendent of the Ashtagram Division

To the Amildars of Mysore, Nanjanagud, Seringapatam, Mysore Ashatagram, Patna Ashatagram

Arikuppa, Thikere, Chenroypatna, Harnahalli and Banava

The Swamy of Kudli Sringeri Mutt is coming on a tour to Mysore and Nanjangud with his retinue and insignias You are directed to receive the Guru with due honors within your limits, and supply the necessary articles to the Mutt for cash.

Exhibit 55.

Dated 10th day of new moon Opelliga of the year Sarvajethu

From H. H. the Maharaja of Mysore through Delanoy Basavarajanavaru.

To Chenroypatnada Mallarajah.

In a dispute between the Kudli Sringeri Swamy and the other Sringeri Swamy regarding the possession of Singlapur village, Kadur Taluk matters were represented to His Highness by both the parties and the case was referred to the Pundit's decision of the Samuka. They have decided that the village in question belongs to Kudli Sringeri Matt and not the other Sringeri Mutt,

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Exhibit 56.

Magh Vadi 12 Tuesday Jaya Samvat 1756

From Shahu Raja Chatrapathi.

To Vidaya Shankara Bharthi of Kudli Sringeri Mutt.

Acknowledges receipts of the letter sent from the Swamy informing that he has to travel on Godavari Yatra and thence to Karivera Kasheshtra.

Earnestly requests to call over and pay him a visit.

Exhibit 57.

From Nawab Hyder Alli Khan, Bahadur.

To Sri Sankara Bharati Swamy.

Informing that he came to know the desire of the Swamy to go to Bidnore and encloses a Rahadari for going there.

Exhibit 58.

24—7—1823

From Punthaprathinithy,

To Attapady of Settara Jilla

Sri Swamy has come here and is going to Satara. You are hereby directed to pay a regular attention in the performance of their daily worship &c.

Exhibit 59.

From Mahadeva Row Belal.

To Sri Sankara Bharathi Swamy.

Acknowledges receipt of the benedicted cocoanut and rice and wastra (cloth worn by the Guru) and in return forwards a pair of cloths.

Exhibit 60.

From Madhava Rao Belal

To Sri Sankara Bharati Swamy.

Acknowledging receipt of benedicted cocoanut and rice (pala and Mantrakshata) and Seshavastra (cloth worn by the Guru) and in return forwards a pair of cloths.

Exhibit 61.

No. 2395 of 1842.

From the Secretary to the Government of Bombay.

To Subba Sastri, Karbari of the Kudli Swamy.

Bombay, dated 19th September, 1842.

Political Department.

In reply to your petition dated 9th ultimo, requesting that Sringerikur Swamy of Mysore may not be permitted to proceed on his proposed tour to Benarese through the Southern Mahratta country, I am directed by the Honorable the Governor in Council to refer you to the Collector of Dharwar who has been furnished with the instructions of Government on the subject.

(By order of the Honorable Governor in Council)

"Signed."

Secretary to Government.

Bombay Castle, 19th September, 1842.

Exhibit 62.

To Budi Bassappah Naik of Bidnore.

Informs his extreme pleasure to hear from the Swamy of Kudli about the charitable endowments granted to him.

Exhibit 63.

Dated 29th Mahazilla.

From Ragoji Bhosla.

To all the Amildars and Deputy Amildars and other Taluk Officials. in his Province in all 7 Taluks.

Informing that the people of Shingery Mutt are coming to their Taluks and requests to make all the officials and citizens including merchants, &c., in this respective jurisdictions to pay a Rupee per head.

Exhibit 64.

7th New Moon of Palguna.

From Rama Row Singo

To Sri Sankara Bharati.

Acknowledges receipt of Pala and Mantrakshata and Rayasa sent through Sankara Bhatta. In reply informs that he has written to the other Swamy to act according to his usual custom but not to interfere with your disciples and compel to act as per his orders.

Exhibit 65.

Dated Thursday the 7th Shaval of Hizri 1218.

From Tippu Sultan Bhadur Shaha

To all the Amildars, Killadars and Sheristadars in the Province.

Directing them to make a thorough enquiry as to who was looking after the religious and social principles of the citizens hitherto, from the old residents and after full satisfaction to make over this order to the proper person for future management.

Exhibit 66.

From Political Agent and Sub-Collector Dharwar.

To Sringeri Kudli Swamy.

Acknowledging receipt of the benedicted cocoanut and rice forwarded through Thimmana Sastri in reply informs that he will gladly do any work connected with the Mutt if informed.

Exhibit 67.

Dated 22nd June 1851.
Fush.

In the Court of the Principal Collector, Kanada Dilla.

To the Amildar Balakrishna Row of Sotha Taluk.

On perusing the appeal petition and records connected therewith presented by Vithu Ganesa Bhatta of Sringeri Mutt requesting to set aside the decree of the Lower Court and the order of payment Tasduk granted to Banavasee temple, pagodas eight to him, the order is that the appeal is dismissed with costs.

Exhibit 68.

Dated 14th December 1841.

From the Chief Commissioner of Mysore.

To All the Amildar and Killadars in the Province.

Informing them that the Swamy of Kudli Sringeri Mutt will go to Dharwar throughyour Taluks-and you are hereby directed to receive the Swamy with all the usual honors and to make requisite arrangements to supply the necessaries.

Exhibit 69.

Dated 2nd day of Chitra full moon of the year Sarvari.

From H. H. the Krishnaraja Wodayar

To Sri Sunkara Bharati Swamy of Kudli Sringere Mutt.

Acknowledges receipt of the pair of Shawls sent through Pundit Ananta Sastri and in return for wards a pair of Shawls, also informs that His Highness will send an Elephant for the Matt use shortly.

Exhibit 70.

14th Jilla.

From Panthapradan Baji Row

To all the Officials, Kamasidars, and Chowkidars &c.,

Kudli Sringery Swamy is going to Benares for bathing. You are hereby informed to receive the Swamy with all his escort honorably in your respective jurisdictions, and make necessary arrangements for [illegible] further journey with escort.

Exhibit 71.

Phasle, 9—3—1233

From the Political Agent and Collector of Dharwar.

To all the Mamaldars, Shevistadars, Peishkars, Jhagudars, Patels and Kulakaranees

Informs that the Sringeri Swamy is travelling with his disciples on tour and directs them not to prevent the Swamy's journey in their respective jurisdictions.

Exhibit 72.

Dundubi 10th Karthica New Moon.

To Amildar Rama Row.

From Dewan Poornah.

Requesting to show due respects and honors both to Kudli Sringery and Sringery Swamies as was hitherto in force.

Exhibit 73.

4th January 1229 Fusli,

From the Collector, Ranibidnore.

To the Amildars, Jahgudars, Patails and Shambogs, &c.,

Kudli Sringery Swamy has come on tour with his disciples and other insignias and escort consisting of horses, elephants, &c, you are hereby directed to receive him with usual honors

ಮೈಸೂರು ಮಹಾರಾಜರ ಕಾಲದಲ್ಲಿ ಸಂಸ್ಥಾನದ ಆಡಳಿತ ಸುಧಾರಣೆಗಾಗಿ ಅನೇಕ ಕಮಿಷನ್‌ಗಳನ್ನು ನೇಮಿಸಲಾಗಿತ್ತು. ಅವುಗಳಲ್ಲಿ ಮೊದಲನೆಯದು ಸರ್ ಕೆ. ಶೇಷಾದ್ರಿ ಅಯ್ಯರ್ ಅವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನೇಮಿಸಲಾದ ಕಮಿಷನ್. ಇದು ೧೯೧೨ರಲ್ಲಿ ವರದಿ ಸಲ್ಲಿಸಿತು. ಈ ವರದಿಯ ಆಧಾರದ ಮೇಲೆ ಸಂಸ್ಥಾನದಲ್ಲಿ ಅನೇಕ ಸುಧಾರಣೆಗಳು ಜಾರಿಗೆ ಬಂದವು. ಈ ಕಮಿಷನ್‌ನ ಮುಖ್ಯ ಉದ್ದೇಶ ಆಡಳಿತವನ್ನು ಹೆಚ್ಚು ಪರಿಣಾಮಕಾರಿಯಾಗಿ ಮಾಡುವುದು ಮತ್ತು ಜನರಿಗೆ ಹತ್ತಿರವಾಗಿಸುವುದು ಆಗಿತ್ತು.

ಈ ಕಮಿಷನ್‌ನ ಶಿಫಾರಸುಗಳಲ್ಲಿ ಪ್ರಮುಖವಾದವು ಹೀಗಿವೆ: ಪ್ರಾಂತ್ಯಗಳ ಸಂಖ್ಯೆಯನ್ನು ಕಡಿಮೆ ಮಾಡಿ ಆಡಳಿತವನ್ನು ಸರಳಗೊಳಿಸುವುದು. ಜಿಲ್ಲಾಧಿಕಾರಿಗಳಿಗೆ ಹೆಚ್ಚಿನ ಅಧಿಕಾರ ನೀಡಿ ಅವರನ್ನು ಆಡಳಿತದ ಕೇಂದ್ರಬಿಂದುವಾಗಿ ಮಾಡುವುದು. ಗ್ರಾಮ ಪಂಚಾಯತ್‌ಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ಸ್ಥಳೀಯ ಸ್ವಯಂ ಆಡಳಿತಕ್ಕೆ ಉತ್ತೇಜನ ನೀಡುವುದು. ಕಂದಾಯ ಮತ್ತು ನ್ಯಾಯಾಂಗ ಅಧಿಕಾರಗಳನ್ನು ಪ್ರತ್ಯೇಕಿಸುವುದು. ಶಿಕ್ಷಣ, ಕೃಷಿ ಮತ್ತು ಕೈಗಾರಿಕೆಗಳಿಗೆ ಹೆಚ್ಚಿನ ಒತ್ತು ನೀಡುವುದು. ಈ ಶಿಫಾರಸುಗಳು ಮೈಸೂರಿನ ಆಧುನಿಕ ಆಡಳಿತದ ಅಡಿಪಾಯವನ್ನು ಹಾಕಿದವು ಎಂದು ಹೇಳಬಹುದು.

ಈ ಕಮಿಷನ್‌ನ ಅತ್ಯಂತ ಮಹತ್ವದ ಶಿಫಾರಸುಗಳಲ್ಲಿ ಒಂದು ಪ್ರಾಂತ್ಯಗಳ ಸಂಖ್ಯೆಯನ್ನು ಕಡಿಮೆ ಮಾಡಿ ಆಡಳಿತವನ್ನು ಸರಳಗೊಳಿಸುವುದು. ಆಗ ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಹಲವಾರು ಪ್ರಾಂತ್ಯಗಳಿದ್ದವು. ಇವುಗಳನ್ನು ಕಡಿಮೆ ಮಾಡಿ ಕೆಲವು ದೊಡ್ಡ ಜಿಲ್ಲೆಗಳನ್ನು ರಚಿಸಲು ಕಮಿಷನ್ ಸಲಹೆ ನೀಡಿತು. ಇದರಿಂದ ಆಡಳಿತದ ಮೇಲ್ವಿಚಾರಣೆ ಸುಲಭವಾಗುತ್ತದೆ ಮತ್ತು ಖರ್ಚು ಕಡಿಮೆಯಾಗುತ್ತದೆ ಎಂಬುದು ಅವರ ಅಭಿಪ್ರಾಯವಾಗಿತ್ತು. ಈ ಶಿಫಾರಸನ್ನು ಜಾರಿಗೆ ತರಲಾಯಿತು ಮತ್ತು ಇದರಿಂದ ಆಡಳಿತದಲ್ಲಿ ಗಮನಾರ್ಹ ಬದಲಾವಣೆಗಳು ಕಂಡುಬಂದವು.

ಕಮಿಷನ್‌ನ ಮತ್ತೊಂದು ಪ್ರಮುಖ ಶಿಫಾರಸು ಜಿಲ್ಲಾಧಿಕಾರಿಗಳಿಗೆ ಹೆಚ್ಚಿನ ಅಧಿಕಾರ ನೀಡುವುದು. ಜಿಲ್ಲಾಧಿಕಾರಿಗಳು ಆಡಳಿತದ ಕೇಂದ್ರಬಿಂದುವಾಗಿರಬೇಕು ಮತ್ತು ಅವರು ಜನರಿಗೆ ಹತ್ತಿರವಾಗಿರಬೇಕು ಎಂದು ಕಮಿಷನ್ ಅಭಿಪ್ರಾಯಪಟ್ಟಿತು. ಇದರಿಂದ ಜಿಲ್ಲಾಧಿಕಾರಿಗಳು ತಮ್ಮ ಜಿಲ್ಲೆಯ ಸಮಸ್ಯೆಗಳನ್ನು ಸ್ಥಳದಲ್ಲೇ ಪರಿಹರಿಸಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ ಎಂಬುದು ಅವರ ನಂಬಿಕೆಯಾಗಿತ್ತು. ಈ ಶಿಫಾರಸನ್ನು ಸಹ ಜಾರಿಗೆ ತರಲಾಯಿತು ಮತ್ತು ಇದರಿಂದ ಆಡಳಿತದಲ್ಲಿ ಗಮನಾರ್ಹ ಸುಧಾರಣೆಗಳು ಕಂಡುಬಂದವು.

ಗ್ರಾಮ ಪಂಚಾಯತ್‌ಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ಸ್ಥಳೀಯ ಸ್ವಯಂ ಆಡಳಿತಕ್ಕೆ ಉತ್ತೇಜನ ನೀಡುವುದು ಕಮಿಷನ್‌ನ ಮತ್ತೊಂದು ಪ್ರಮುಖ ಶಿಫಾರಸು. ಗ್ರಾಮ ಪಂಚಾಯತ್‌ಗಳು ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸಬೇಕು ಎಂದು ಕಮಿಷನ್ ಅಭಿಪ್ರಾಯಪಟ್ಟಿತು. ಈ ಶಿಫಾರಸನ್ನು ಸಹ ಜಾರಿಗೆ ತರಲಾಯಿತು ಮತ್ತು ಇದರಿಂದ ಗ್ರಾಮೀಣ ಪ್ರದೇಶಗಳಲ್ಲಿ ಗಮನಾರ್ಹ ಅಭಿವೃದ್ಧಿ ಕಂಡುಬಂದಿತು.

ಕಂದಾಯ ಮತ್ತು ನ್ಯಾಯಾಂಗ ಅಧಿಕಾರಗಳನ್ನು ಪ್ರತ್ಯೇಕಿಸುವುದು ಕಮಿಷನ್‌ನ ಮತ್ತೊಂದು ಪ್ರಮುಖ ಶಿಫಾರಸು. ಇದರಿಂದ ನ್ಯಾಯಾಂಗ ವ್ಯವಸ್ಥೆಯು ಹೆಚ್ಚು ಸ್ವತಂತ್ರವಾಗಿ ಕಾರ್ಯನಿರ್ವಹಿಸಲು ಸಾಧ್ಯವಾಗುತ್ತದೆ ಎಂಬುದು ಅವರ ಅಭಿಪ್ರಾಯವಾಗಿತ್ತು. ಈ ಶಿಫಾರಸನ್ನು ಸಹ ಜಾರಿಗೆ ತರಲಾಯಿತು ಮತ್ತು ಇದರಿಂದ ನ್ಯಾಯಾಂಗ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಗಮನಾರ್ಹ ಸುಧಾರಣೆಗಳು ಕಂಡುಬಂದವು.

ಶಿಕ್ಷಣ, ಕೃಷಿ ಮತ್ತು ಕೈಗಾರಿಕೆಗಳಿಗೆ ಹೆಚ್ಚಿನ ಒತ್ತು ನೀಡುವುದು ಕಮಿಷನ್‌ನ ಮತ್ತೊಂದು ಪ್ರಮುಖ ಶಿಫಾರಸು. ಶಿಕ್ಷಣವು ಆಧುನಿಕ ಸಮಾಜದ ಅಡಿಪಾಯವಾಗಿದೆ ಮತ್ತು ಕೃಷಿ ಮತ್ತು ಕೈಗಾರಿಕೆಗಳು ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿಯ ಪ್ರಮುಖ ಸಾಧನಗಳಾಗಿವೆ ಎಂದು ಕಮಿಷನ್ ಅಭಿಪ್ರಾಯಪಟ್ಟಿತು. ಈ ಶಿಫಾರಸನ್ನು ಸಹ ಜಾರಿಗೆ ತರಲಾಯಿತು ಮತ್ತು ಇದರಿಂದ ಶಿಕ್ಷಣ, ಕೃಷಿ ಮತ್ತು ಕೈಗಾರಿಕೆಗಳಲ್ಲಿ ಗಮನಾರ್ಹ ಅಭಿವೃದ್ಧಿ ಕಂಡುಬಂದಿತು.

ಒಟ್ಟಾರೆಯಾಗಿ, ಶೇಷಾದ್ರಿ ಅಯ್ಯರ್ ಕಮಿಷನ್‌ನ ಶಿಫಾರಸುಗಳು ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಆಡಳಿತದಲ್ಲಿ ಕ್ರಾಂತಿಕಾರಿ ಬದಲಾವಣೆಗಳನ್ನು ತಂದವು. ಇವುಗಳಿಂದಾಗಿ ಆಡಳಿತವು ಹೆಚ್ಚು ಪರಿಣಾಮಕಾರಿಯಾಯಿತು, ಜನರಿಗೆ ಹತ್ತಿರವಾಯಿತು ಮತ್ತು ಅಭಿವೃದ್ಧಿಯತ್ತ ಗಮನ ಹರಿಸಲಾಯಿತು. ಈ ಕಮಿಷನ್‌ನ ಶಿಫಾರಸುಗಳು ಮೈಸೂರಿನ ಆಧುನಿಕ ಆಡಳಿತದ ಅಡಿಪಾಯವನ್ನು ಹಾಕಿದವು ಎಂದು ಹೇಳಬಹುದು.

District magistrate

List of papers in connection with the question of inquiries to which Sri Kudli Sringeri Swamigalavaru is entitled

No	Particulars	No of Sheets	Pages From	Pages To
1	Deposition of Malapondanahalli Raghavendrachar, Bhavanagere	1	1	1
2	Deposition of Krishnappa, Head Master, A.V. School, Harihar	1	1	2
3	Deposition of Subba Rao, Resident of Chullakere	1	2	3
4	Deposition of Shamanna Resident of Chullakere	1	3	4
5	Deposition of Sonnekamachar Resident of Chitaldrug	1	4	5
6	— do — of Jodida Hanumanthachar	1	5	6
7	— do — of — do — Swaminarayachar	1	6	7
8	Letter, dated 19th October 1869 from the Superintendent Raya Division to the Kudli Sringeri Mall	1	7	9
9	Letter No 86, from do do ———	1	9	11
10	Letter, dated 10-9-1876 from Amildar of Bhavanagere to do do ——	1	11	13
11	Letter No 1663 of 27-1-84 — do do ——	1	13	15

Accompanied with

Mahazar Head Inam Sheristadar

ಸಂಖ್ಯೆ: ಕೆಎಸ್‌ಆರ್‌ಟಿಸಿ/ಸಿಬ್ಬಂದಿ/ಅಧಿಸೂಚನೆ/2024-25/1187

ದಿನಾಂಕ: 14 ಜುಲೈ 2024

ಸುತ್ತೋಲೆ

ವಿಷಯ: ಚಾಲಕ ಹುದ್ದೆಗೆ ಸೇರ್ಪಡೆಗಾಗಿ ಅರ್ಜಿ ಆಹ್ವಾನ

ಕರ್ನಾಟಕ ರಾಜ್ಯ ರಸ್ತೆ ಸಾರಿಗೆ ನಿಗಮದ ವಿವಿಧ ಘಟಕಗಳಲ್ಲಿ ಖಾಲಿ ಇರುವ ಚಾಲಕ ಹುದ್ದೆಗಳಿಗೆ ಸೇರ್ಪಡೆಗಾಗಿ ಅರ್ಹ ಅಭ್ಯರ್ಥಿಗಳಿಂದ ಅರ್ಜಿಗಳನ್ನು ಆಹ್ವಾನಿಸಲಾಗಿದೆ. ಆಸಕ್ತರು ನಿಗದಿತ ನಮೂನೆಯಲ್ಲಿ ಅರ್ಜಿ ಸಲ್ಲಿಸಬೇಕು.

ಅರ್ಜಿ ಸಲ್ಲಿಸಲು ಕೊನೆಯ ದಿನಾಂಕ 28 ಜುಲೈ 2024 ಆಗಿದೆ. ಅಪೂರ್ಣ ಅಥವಾ ತಡವಾಗಿ ಬಂದ ಅರ್ಜಿಗಳನ್ನು ಪರಿಗಣಿಸಲಾಗುವುದಿಲ್ಲ.

ಅರ್ಜಿ ಸಲ್ಲಿಸುವ ಮೊದಲು ಅಭ್ಯರ್ಥಿಗಳು ಅಧಿಸೂಚನೆಯಲ್ಲಿ ನಮೂದಿಸಿರುವ ಎಲ್ಲ ಷರತ್ತುಗಳನ್ನು ಎಚ್ಚರಿಕೆಯಿಂದ ಓದಿಕೊಳ್ಳಬೇಕು. ಅರ್ಜಿಯೊಂದಿಗೆ ಶೈಕ್ಷಣಿಕ ಅರ್ಹತೆ, ಚಾಲನಾ ಪರವಾನಗಿ, ವಯಸ್ಸು ಮತ್ತು ಜಾತಿ ಪ್ರಮಾಣಪತ್ರಗಳ ಪ್ರತಿಗಳನ್ನು ಲಗತ್ತಿಸಬೇಕು.

ಆಯ್ಕೆಯಾದ ಅಭ್ಯರ್ಥಿಗಳಿಗೆ ಮೊದಲು ಒಂದು ವರ್ಷದ ಪ್ರೊಬೇಷನ್ ಅವಧಿ ಇರುತ್ತದೆ. ಈ ಅವಧಿಯಲ್ಲಿ ಸಂತೃಪ್ತಿಕರ ಸೇವೆ ಸಲ್ಲಿಸಿದವರನ್ನು ಮಾತ್ರ ಖಾಯಂಗೊಳಿಸಲಾಗುವುದು. ಪ್ರೊಬೇಷನ್ ಅವಧಿಯಲ್ಲಿ ಮಾಸಿಕ ಸಂಭಾವನೆ ₹ 18,500 ನೀಡಲಾಗುವುದು.

ಹೆಚ್ಚಿನ ಮಾಹಿತಿಗಾಗಿ ಸಮೀಪದ ಘಟಕ ವ್ಯವಸ್ಥಾಪಕರ ಕಚೇರಿಯನ್ನು ಸಂಪರ್ಕಿಸಬಹುದು.

ಕೆ. ಆರ್. ವೆಂಕಟೇಶ್ವರ ಮೂರ್ತಿ
ಕೇಂದ್ರ ಕಚೇರಿ ಸಹಾಯಕ ಸಿಬ್ಬಂದಿ ಅಧಿಕಾರಿ

ਸੇਵਾ ਵਿਖੇ,

ਸ੍ਰੀਮਤੀ ਰਾਜਵੰਤ ਕੌਰ ਸੰਧੂ,
ਸਹਾਇਕ ਕਮਿਸ਼ਨਰ (ਜ.),
ਸ੍ਰੀ ਮੁਕਤਸਰ ਸਾਹਿਬ।

ਵਿਸ਼ਾ: ਸਰਕਾਰੀ ਸੈਕੰਡਰੀ ਸਕੂਲ, ਖੇੜੀ ਨੌਧ ਸਿੰਘ ਵਿਖੇ ਸਾਇੰਸ ਅਧਿਆਪਕ ਦੀ ਅਸਾਮੀ ਲਈ ਅਰਜ਼ੀ।

ਮਹੋਦਯਾ,

ਬੇਨਤੀ ਹੈ ਕਿ ਮੈਂ ਸਰਕਾਰੀ ਸੈਕੰਡਰੀ ਸਕੂਲ, ਖੇੜੀ ਨੌਧ ਸਿੰਘ ਵਿਖੇ ਖਾਲੀ ਸਾਇੰਸ ਅਧਿਆਪਕ ਦੀ ਅਸਾਮੀ ਲਈ ਅਰਜ਼ੀ ਦੇ ਰਿਹਾ/ਰਹੀ ਹਾਂ। ਮੈਂ ਬੀ.ਐੱਸ.ਸੀ. (ਮੈਡੀਕਲ) ਅਤੇ ਬੀ.ਐੱਡ ਦੀ ਡਿਗਰੀ ਪਹਿਲੀ ਸ਼੍ਰੇਣੀ ਵਿੱਚ ਪਾਸ ਕੀਤੀ ਹੈ ਅਤੇ ਮੇਰੇ ਕੋਲ ਅਧਿਆਪਨ ਦਾ ਲਗਭਗ ਸੱਤ ਸਾਲ ਦਾ ਤਜਰਬਾ ਹੈ। ਮੈਂ ਪੰਜਾਬ ਸਰਕਾਰ ਦੇ ਨਿਯਮਾਂ ਅਨੁਸਾਰ ਲੋੜੀਂਦੀ ਯੋਗਤਾ ਪੂਰੀ ਕਰਦਾ/ਕਰਦੀ ਹਾਂ।

ਮੇਰੀ ਜਨਮ ਮਿਤੀ 14 ਅਗਸਤ 1989 ਹੈ ਅਤੇ ਮੈਂ ਅਨੁਸੂਚਿਤ ਜਾਤੀ ਨਾਲ ਸੰਬੰਧਤ ਹਾਂ। ਮੇਰੇ ਕੋਲ ਸਾਰੇ ਲੋੜੀਂਦੇ ਸਰਟੀਫਿਕੇਟਾਂ ਦੀਆਂ ਤਸਦੀਕਸ਼ੁਦਾ ਕਾਪੀਆਂ ਨੱਥੀ ਹਨ। ਮੈਂ ਇਹ ਵੀ ਵਚਨ ਦਿੰਦਾ/ਦਿੰਦੀ ਹਾਂ ਕਿ ਜੇ ਮੇਰੀ ਨਿਯੁਕਤੀ ਹੁੰਦੀ ਹੈ ਤਾਂ ਮੈਂ ਸਕੂਲ ਵਿੱਚ ਹਾਜ਼ਰ ਹੋਣ ਤੋਂ ਪਹਿਲਾਂ ਕਿਸੇ ਵੀ ਸਰਕਾਰੀ ਜਾਂ ਨਿੱਜੀ ਸੰਸਥਾ ਤੋਂ ਅਸਤੀਫ਼ਾ ਦੇ ਦੇਵਾਂਗਾ/ਦੇਵਾਂਗੀ।

ਧੰਨਵਾਦ ਸਹਿਤ,

ਹਰਪ੍ਰੀਤ ਸਿੰਘ ਬਰਾੜ

Rajkumar Rao

Rajkumar Rao

ಸೀನಿಯರ್ ಸಿವಿಲ್ ಜಡ್ಜ್

ಹೆಚ್ಚುವರಿ ಸಿವಿಲ್ ನ್ಯಾಯಾಧೀಶರು ಮತ್ತು ಜೆ.ಎಂ.ಎಫ್.ಸಿ. ನ್ಯಾಯಾಲಯ, ಮಂಡ್ಯ.

ಮಂಡ್ಯ ಜಿಲ್ಲೆ, ಮಂಡ್ಯ ತಾಲ್ಲೂಕು, ಮಂಡ್ಯ ಹೋಬಳಿ, ಮಂಡ್ಯ ನಗರ ಸಭೆಯ ಹದ್ದುಬಸ್ತಿನಲ್ಲಿರುವ ಸರ್ವೆ ನಂ.೨೨೦ರ ಹಿಸ್ಸಾ ೨ರಲ್ಲಿ ೦.೨೦ ಗುಂಟೆ ಜಮೀನಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಮಂಡ್ಯ ನಗರ ಸಭೆಯ ಕಂದಾಯ ಅಧಿಕಾರಿಗಳು ಹೊರಡಿಸಿರುವ ಆದೇಶ ಪತ್ರ ಸಂಖ್ಯೆ: ಮಂನಸ/ಕಂದಾ/೧೨೩/೨೦೨೨-೨೩, ದಿನಾಂಕ: ೧೫.೦೩.೨೦೨೩ರ ಆದೇಶವನ್ನು ರದ್ದುಪಡಿಸಿ ಆದೇಶ ಹೊರಡಿಸಲು ಕೋರಿ ಸಲ್ಲಿಸಿರುವ ಮೂಲ ಅರ್ಜಿ ಸಂಖ್ಯೆ: ೪೫೭/೨೦೨೩ರ ಕುರಿತು.

ಅರ್ಜಿದಾರರ ಪರ ವಕೀಲರಾದ ಶ್ರೀ ಕೆ.ಎಸ್. ಪ್ರಸನ್ನಕುಮಾರ್ ಮತ್ತು ಪ್ರತಿವಾದಿಗಳ ಪರ ವಕೀಲರಾದ ಶ್ರೀಮತಿ ಎಂ.ಜಿ. ಲಕ್ಷ್ಮೀದೇವಿ ಇವರುಗಳ ವಾದವನ್ನು ಆಲಿಸಿ, ಪ್ರಕರಣದ ದಾಖಲೆಗಳನ್ನು ಪರಿಶೀಲಿಸಿ, ಈ ಕೆಳಕಂಡಂತೆ ಆದೇಶ ಹೊರಡಿಸಲಾಗಿದೆ.

ಅರ್ಜಿದಾರರು ಮಂಡ್ಯ ನಗರ ಸಭೆಯ ಕಂದಾಯ ಅಧಿಕಾರಿಗಳು ಹೊರಡಿಸಿರುವ ಆದೇಶ ಪತ್ರ ಸಂಖ್ಯೆ: ಮಂನಸ/ಕಂದಾ/೧೨೩/೨೦೨೨-೨೩, ದಿನಾಂಕ: ೧೫.೦೩.೨೦೨೩ರ ಆದೇಶವನ್ನು ರದ್ದುಪಡಿಸಿ ಆದೇಶ ಹೊರಡಿಸಲು ಕೋರಿ ಸಲ್ಲಿಸಿರುವ ಮೂಲ ಅರ್ಜಿ ಸಂಖ್ಯೆ: ೪೫೭/೨೦೨೩ರ ಕುರಿತು.

ಅರ್ಜಿದಾರರ ಪರ ವಕೀಲರಾದ ಶ್ರೀ ಕೆ.ಎಸ್. ಪ್ರಸನ್ನಕುಮಾರ್ ಮತ್ತು ಪ್ರತಿವಾದಿಗಳ ಪರ ವಕೀಲರಾದ ಶ್ರೀಮತಿ ಎಂ.ಜಿ. ಲಕ್ಷ್ಮೀದೇವಿ ಇವರುಗಳ ವಾದವನ್ನು ಆಲಿಸಿ, ಪ್ರಕರಣದ ದಾಖಲೆಗಳನ್ನು ಪರಿಶೀಲಿಸಿ, ಈ ಕೆಳಕಂಡಂತೆ ಆದೇಶ ಹೊರಡಿಸಲಾಗಿದೆ.

ಅರ್ಜಿದಾರರು ಮಂಡ್ಯ ನಗರ ಸಭೆಯ ಕಂದಾಯ ಅಧಿಕಾರಿಗಳು ಹೊರಡಿಸಿರುವ ಆದೇಶ ಪತ್ರ ಸಂಖ್ಯೆ: ಮಂನಸ/ಕಂದಾ/೧೨೩/೨೦೨೨-೨೩, ದಿನಾಂಕ: ೧೫.೦೩.೨೦೨೩ರ ಆದೇಶವನ್ನು ರದ್ದುಪಡಿಸಿ ಆದೇಶ ಹೊರಡಿಸಲು ಕೋರಿ ಸಲ್ಲಿಸಿರುವ ಮೂಲ ಅರ್ಜಿ ಸಂಖ್ಯೆ: ೪೫೭/೨೦೨೩ರ ಕುರಿತು.

ಅರ್ಜಿದಾರರ ಪರ ವಕೀಲರಾದ ಶ್ರೀ ಕೆ.ಎಸ್. ಪ್ರಸನ್ನಕುಮಾರ್ ಮತ್ತು ಪ್ರತಿವಾದಿಗಳ ಪರ ವಕೀಲರಾದ ಶ್ರೀಮತಿ ಎಂ.ಜಿ. ಲಕ್ಷ್ಮೀದೇವಿ ಇವರುಗಳ ವಾದವನ್ನು ಆಲಿಸಿ, ಪ್ರಕರಣದ ದಾಖಲೆಗಳನ್ನು ಪರಿಶೀಲಿಸಿ, ಈ ಕೆಳಕಂಡಂತೆ ಆದೇಶ ಹೊರಡಿಸಲಾಗಿದೆ.

Kaithal

Kaithal

ਪੰਜਾਬ ਸਰਕਾਰ ਦੇ ਸਾਰੇ ਵਿਭਾਗਾਂ ਦੇ ਮੁਖੀ ਅਤੇ
ਸਮੂਹ ਡਿਪਟੀ ਕਮਿਸ਼ਨਰ/ਸੀਨੀਅਰ ਸੁਪਰਡੈਂਟ ਆਫ਼ ਪੁਲਿਸ
ਸਮੂਹ ਜ਼ਿਲ੍ਹਾ ਅਟਾਰਨੀ, ਸਮੂਹ ਸਰਕਾਰੀ ਵਕੀਲ, ਸਮੂਹ ਸਰਕਾਰੀ
ਵਕੀਲ ਹਾਈ ਕੋਰਟ, ਚੰਡੀਗੜ੍ਹ ਅਤੇ ਸਮੂਹ ਸਰਕਾਰੀ ਵਕੀਲ ਜ਼ਿਲ੍ਹਾ ਅਦਾਲਤਾਂ
ਪੰਜਾਬ ਰਾਜ ਦੇ ਸਾਰੇ ਜ਼ਿਲ੍ਹਿਆਂ ਵਿੱਚ ਤਾਇਨਾਤ ਕੀਤੇ ਗਏ ਹਨ। ਇਹਨਾਂ ਵਿੱਚੋਂ ਕੁਝ
ਸਰਕਾਰੀ ਵਕੀਲਾਂ ਦੀ ਕਾਰਗੁਜ਼ਾਰੀ ਤਸੱਲੀਬਖਸ਼ ਨਹੀਂ ਪਾਈ ਗਈ ਹੈ। ਇਸ ਸਬੰਧ ਵਿੱਚ
ਮੈਨੂੰ ਹੁਕਮ ਹੋਇਆ ਹੈ ਕਿ ਸਰਕਾਰੀ ਵਕੀਲਾਂ ਦੀ ਕਾਰਗੁਜ਼ਾਰੀ ਵਿੱਚ ਸੁਧਾਰ ਲਿਆਉਣ
ਲਈ ਹੇਠ ਲਿਖੇ ਅਨੁਸਾਰ ਕਾਰਵਾਈ ਕੀਤੀ ਜਾਵੇ :—

(ੳ) ਸਰਕਾਰੀ ਵਕੀਲਾਂ ਦੀ ਨਿਯੁਕਤੀ ਸਮੇਂ ਸਿਰ ਕੀਤੀ ਜਾਵੇ ਅਤੇ ਇਸ ਸਬੰਧੀ
ਕੋਈ ਅਸਾਮੀ ਖਾਲੀ ਨਾ ਰਹੇ। ਇਸ ਸਬੰਧੀ ਸਾਰੀ ਕਾਰਵਾਈ ਅਸਾਮੀ ਖਾਲੀ ਹੋਣ ਤੋਂ
30 ਦਿਨਾਂ ਅੰਦਰ ਮੁਕੰਮਲ ਕੀਤੀ ਜਾਵੇ। ਇਸ ਸਬੰਧੀ ਸਾਰੀ ਕਾਰਵਾਈ ਸਮੇਂ ਸਿਰ
ਮੁਕੰਮਲ ਕਰਨ ਦੀ ਜ਼ਿੰਮੇਵਾਰੀ ਸਬੰਧਤ ਵਿਭਾਗ ਦੇ ਮੁਖੀ ਦੀ ਹੋਵੇਗੀ।

(ਅ) ———

ਉਪਰੋਕਤ ਸਾਰੀ ਜਾਣਕਾਰੀ ਤੋਂ ਬਾਅਦ ਮੈਨੂੰ ਇਹ ਕਹਿਣ ਦਾ ਹੁਕਮ ਹੋਇਆ ਹੈ
ਕਿ ਉਪਰੋਕਤ ਹਦਾਇਤਾਂ ਦੀ ਪਾਲਣਾ ਯਕੀਨੀ ਬਣਾਈ ਜਾਵੇ ਅਤੇ ਇਸ ਸਬੰਧੀ ਕੀਤੀ
ਗਈ ਕਾਰਵਾਈ ਤੋਂ ਵਿਭਾਗ ਨੂੰ ਜਾਣੂ ਕਰਵਾਇਆ ਜਾਵੇ।

ਮੁੱਖ ਸਕੱਤਰ, ਪੰਜਾਬ

ಶ್ರೀಮಾನ್ ವೈದ್ಯರವರು ಅಂಥ ಕಠಿಣ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಅವರನ್ನು
ಕಳುಹಿಸಿಕೊಡಲು ಒಪ್ಪಿಗೆ ಕೊಡಲಿಲ್ಲ. ಆಗ ಅವರು ಅಲ್ಲಿಂದ
ಹೊರಟು ಬಂದು ಮಾರನೆಯ ದಿವಸ ಬೆಳಿಗ್ಗೆ ಸುಮಾರು ೧೦ ಗಂಟೆಗೆ
ಮಾಲೀಕರ ಮನೆಗೆ ಬಂದರು. ಅವರು ಬಂದಾಗ ಮಾಲೀಕರು
ಮನೆಯಲ್ಲಿ ಇರಲಿಲ್ಲ. ಅವರು ಬಂದಿರುವ ವಿಷಯವನ್ನು ಮಾಲೀಕರ
ಹೆಂಡತಿಗೆ ತಿಳಿಸಿದರು. ಆಗ ಅವರ ಹೆಂಡತಿಯು ಅವರಿಗೆ
ಹೇಳಿದ್ದೇನೆಂದರೆ, ಅವರು ಮನೆಯಲ್ಲಿ ಇಲ್ಲದಿರುವುದರಿಂದ
ಅವರಿಗೆ ಏನೂ ಹೇಳಲಾಗುವುದಿಲ್ಲ. ಅವರು ಬಂದ ಮೇಲೆ
ಅವರಿಗೆ ಹೇಳಿ ಕಳುಹಿಸುವೆನು ಎಂದು ಹೇಳಿದಳು. ಆಗ
ಅವರು ಅಲ್ಲಿಂದ ಹೊರಟು ಹೋಗಿ ಮಾರನೆಯ ದಿವಸ ಬೆಳಿಗ್ಗೆ
ಸುಮಾರು ೧೦ ಗಂಟೆಗೆ ಮಾಲೀಕರ ಮನೆಗೆ ಬಂದರು.
ಆಗ ಮಾಲೀಕರು ಮನೆಯಲ್ಲಿ ಇದ್ದರು. ಅವರು ಬಂದಿರುವ
ವಿಷಯವನ್ನು ಮಾಲೀಕರಿಗೆ ತಿಳಿಸಿದಾಗ ಅವರು ಅವರನ್ನು
ಒಳಗೆ ಕರೆಯಿಸಿಕೊಂಡು ಅವರಿಗೆ ಕುಳಿತುಕೊಳ್ಳಲು ಹೇಳಿ
ಅವರಿಗೆ ಏನು ಬೇಕಾಗಿತ್ತು ಎಂದು ಕೇಳಿದರು. ಆಗ ಅವರು
ಹೇಳಿದ್ದೇನೆಂದರೆ, ಅವರ ಹೆಂಡತಿಯು ಅವರಿಗೆ ಹೆರಿಗೆಯಾಗಿ
ಸುಮಾರು ೧೫ ದಿವಸಗಳಾಗಿದ್ದು ಅವರಿಗೆ ಹೆರಿಗೆಯಾದಾಗಿನಿಂದ
ಹೊಟ್ಟೆ ನೋವು ಬರುತ್ತಿದ್ದು ಅವರು ಅಲ್ಲಿಯ ಸರಕಾರಿ
ಆಸ್ಪತ್ರೆಯಲ್ಲಿ ಔಷಧಿ ತೆಗೆದುಕೊಂಡರೂ ಸಹ ಅವರಿಗೆ
ಗುಣವಾಗಿರುವುದಿಲ್ಲ. ಅವರಿಗೆ ಹೊಟ್ಟೆ ನೋವು ಜಾಸ್ತಿಯಾಗಿ
ಅವರು ಬಹಳ ಕಷ್ಟಪಡುತ್ತಿರುವುದರಿಂದ ಅವರಿಗೆ ಹೆಚ್ಚಿನ
ಚಿಕಿತ್ಸೆಗಾಗಿ ಬೆಳಗಾವಿಗೆ ಕರೆದುಕೊಂಡು ಹೋಗಬೇಕಾಗಿದೆ.
ಆದ್ದರಿಂದ ಅವರಿಗೆ ಕಾರನ್ನು ಕೊಡಬೇಕೆಂದು ಕೇಳಿಕೊಂಡರು.
ಆಗ ಮಾಲೀಕರು ಅವರಿಗೆ ಹೇಳಿದ್ದೇನೆಂದರೆ, ಅವರ
ಹೆಂಡತಿಯನ್ನು ಬೆಳಗಾವಿಗೆ ಕರೆದುಕೊಂಡು ಹೋಗಲು
ಕಾರನ್ನು ಕೊಡಲಾಗುವುದಿಲ್ಲ. ಅವರಿಗೆ ಬೇರೆ ಕಾರನ್ನು
ಏರ್ಪಾಡು ಮಾಡಿಕೊಳ್ಳಲು ಹೇಳಿದರು. ಆಗ ಅವರು
ಹೇಳಿದ್ದೇನೆಂದರೆ, ಅವರ ಹೆಂಡತಿಯ ಆರೋಗ್ಯ ಸರಿಯಾಗಿಲ್ಲ
ಅವರಿಗೆ ಬೇರೆ ಕಾರಿನಲ್ಲಿ ಕರೆದುಕೊಂಡು ಹೋಗಲು
ಆಗುವುದಿಲ್ಲ. ಅವರಿಗೆ ಕಾರನ್ನು ಕೊಡಲೇಬೇಕೆಂದು
ಕೇಳಿಕೊಂಡರು. ಆಗ ಮಾಲೀಕರು ಅವರಿಗೆ ಹೇಳಿದ್ದೇನೆಂದರೆ,
ಅವರಿಗೆ ಕಾರನ್ನು ಕೊಡಲಾಗುವುದಿಲ್ಲ. ಅವರಿಗೆ ಬೇರೆ
ಕಾರಿನ ಏರ್ಪಾಡು ಮಾಡಿಕೊಳ್ಳಲು ಹೇಳಿದರು. ಆಗ ಅವರು
ಅಲ್ಲಿಂದ ಹೊರಟು ಹೋಗಿ ಮಾರನೆಯ ದಿವಸ ಬೆಳಿಗ್ಗೆ
ಸುಮಾರು ೧೦ ಗಂಟೆಗೆ ಮಾಲೀಕರ ಮನೆಗೆ ಬಂದರು.

MUZRAI SECRETARIAT

ಸಿ.ಇ

ಮೇಲಂಡ್ಡಿಕೆ ಮೆಂಟಿಸಿಕ್ಕಿ ಸಲುವಾಗಿ ಸಿಂಗಾಪುರ
ಶ್ರೀಯುತರಿಂದ ಬಂದಿರುವ ಪತ್ರವನ್ನು ಇಲ್ಲಿ ಸೇರಿಸಿದೆ.

ಅಂಬಾನಗರ ಕ್ಯಾಂಪಿನಲ್ಲಿ ಬೀಡುಬಿಟ್ಟಿರುವಾಗ
ಹೆಚ್ಚಿನ ಕಷ್ಟಗಳನ್ನು ಕೊಡದೆ ಸಹಕರಿಸಿದ್ದಕ್ಕಾಗಿ ಕೃತಜ್ಞತೆ
ತಿಳಿಸಲು ನಾವು ಬಯಸುತ್ತೇವೆ. ಕಾಡಿನಲ್ಲಿ ಬೀಡುಬಿಟ್ಟಿರುವಾಗ
ನಮಗೆ ಬೇಕಾದ ಸಹಾಯವನ್ನು ಮಾಡಿದ್ದಕ್ಕಾಗಿ ಮತ್ತು
ನಮ್ಮ ಕೆಲಸಗಳಿಗೆ ಅನುಕೂಲವಾಗುವಂತೆ ಸಹಕರಿಸಿದ್ದಕ್ಕಾಗಿ
ನಿಮಗೆ ಮತ್ತು ನಿಮ್ಮ ಸಿಬ್ಬಂದಿಯವರಿಗೆ ನಾವು ಋಣಿಗಳಾಗಿದ್ದೇವೆ.
ಕಾಡಿನಲ್ಲಿ ಬೀಡುಬಿಟ್ಟಿರುವಾಗ ನಮಗೆ ಸಹಾಯ ಮಾಡಿದ್ದಕ್ಕಾಗಿ
ಮತ್ತು ಸಹಕರಿಸಿದ್ದಕ್ಕಾಗಿ ನಾವು ನಿಮಗೆ ಮತ್ತು ನಿಮ್ಮ
ಸಿಬ್ಬಂದಿಯವರಿಗೆ ಕೃತಜ್ಞತೆಗಳನ್ನು ಸಲ್ಲಿಸಲು ಬಯಸುತ್ತ

stamp fee 0-1-6

Comparing 0-0-2

0-1-8

Copy applied for

by Sri Babu Bhatta 25/6/24

Copy received on 4/7/24

Copy delivered on 4/7/24

ತೆಲುಗು ಭಾಷೆಯಲ್ಲಿ ಅಂತರ್ಜಾಲ ಪತ್ರಿಕೆಗಳು -

ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ ಮಾಧ್ಯಮ - ಚರ್ಚೆ -

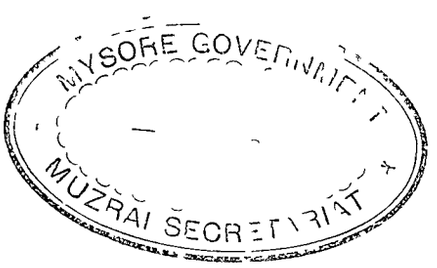
ಆಂಧ್ರಪ್ರದೇಶದಲ್ಲಿ ಶಿಕ್ಷಣ ಮಾಧ್ಯಮದ ವಿಷಯವಾಗಿ ಇತ್ತೀಚೆಗೆ ಬಹಳ ಚರ್ಚೆಗಳು ನಡೆಯುತ್ತಿವೆ. ಅಲ್ಲಿ ಪ್ರಾಥಮಿಕ ಶಿಕ್ಷಣ ಮಾಧ್ಯಮವಾಗಿ ತೆಲುಗು ಭಾಷೆಯನ್ನು ಉಳಿಸಿಕೊಳ್ಳಬೇಕೆಂಬ ಕೂಗು ಬಹಳ ಜೋರಾಗಿ ಕೇಳಿಬರುತ್ತಿದೆ. ಇಂಗ್ಲಿಷ್ ಮಾಧ್ಯಮದ ಶಾಲೆಗಳಲ್ಲಿ ಓದಿದ ಮಕ್ಕಳು ಮುಂದೆ ಉದ್ಯೋಗಕ್ಕಾಗಿ ಅಮೆರಿಕಾ ಮುಂತಾದ ದೇಶಗಳಿಗೆ ಹೋಗಿ ಅಲ್ಲಿ ಸೆಟಲ್ ಆಗಿಬಿಡುತ್ತಾರೆ. ಆದರೆ ತೆಲುಗು ಮಾಧ್ಯಮದಲ್ಲಿ ಓದಿದ ಮಕ್ಕಳು ಆಂಧ್ರದಲ್ಲಿಯೇ ಉಳಿಯುತ್ತಾರೆ. ಆದ್ದರಿಂದ ತೆಲುಗು ಮಾಧ್ಯಮದ ಶಾಲೆಗಳನ್ನು ಉಳಿಸಿಕೊಳ್ಳಬೇಕು ಎಂಬ ಕೂಗು ಕೇಳಿಬರುತ್ತಿದೆ. ಈ ಚರ್ಚೆಯಲ್ಲಿ ಭಾಗವಹಿಸಿದವರಲ್ಲಿ ಬಹುತೇಕರು ಆಂಧ್ರದಲ್ಲಿ ಉಳಿದವರು ಮತ್ತು ಅಮೆರಿಕಾದಲ್ಲಿ ಸೆಟಲ್ ಆಗಿರುವವರು ಎಂಬುದು ಗಮನಾರ್ಹ ಅಂಶ. ಇದರಲ್ಲಿ ಭಾಗವಹಿಸಿದವರಲ್ಲಿ ಬಹುತೇಕರು ಆಂಧ್ರದಲ್ಲಿ ಉಳಿದವರು ಮತ್ತು ಅಮೆರಿಕಾದಲ್ಲಿ ಸೆಟಲ್ ಆಗಿರುವವರು ಎಂಬುದು ಗಮನಾರ್ಹ ಅಂಶ. ಇದರಲ್ಲಿ ಭಾಗವಹಿಸಿದವರಲ್ಲಿ ಬಹುತೇಕರು ಆಂಧ್ರದಲ್ಲಿ ಉಳಿದವರು ಮತ್ತು ಅಮೆರಿಕಾದಲ್ಲಿ ಸೆಟಲ್ ಆಗಿರುವವರು ಎಂಬುದು ಗಮನಾರ್ಹ ಅಂಶ.

ಇಲ್ಲಿ ಅಮೆರಿಕಾದಲ್ಲಿ ಸೆಟಲ್ ಆಗಿರುವವರು ಆಂಧ್ರದಲ್ಲಿ ಉಳಿದವರ ಮೇಲೆ ಅಮೆರಿಕಾದ ಸಂಸ್ಕೃತಿಯನ್ನು ಹೇರುತ್ತಿದ್ದಾರೆ ಎಂಬ ಆರೋಪ ಕೇಳಿಬರುತ್ತಿದೆ. ಅಮೆರಿಕಾದಲ್ಲಿ ಸೆಟಲ್ ಆಗಿರುವವರು ಆಂಧ್ರದಲ್ಲಿ ಉಳಿದವರ ಮೇಲೆ ಅಮೆರಿಕಾದ ಸಂಸ್ಕೃತಿಯನ್ನು ಹೇರುತ್ತಿದ್ದಾರೆ ಎಂಬ ಆರೋಪ ಕೇಳಿಬರುತ್ತಿದೆ. ಅಮೆರಿಕಾದಲ್ಲಿ ಸೆಟಲ್ ಆಗಿರುವವರು ಆಂಧ್ರದಲ್ಲಿ ಉಳಿದವರ ಮೇಲೆ ಅಮೆರಿಕಾದ ಸಂಸ್ಕೃತಿಯನ್ನು ಹೇರುತ್ತಿದ್ದಾರೆ ಎಂಬ ಆರೋಪ ಕೇಳಿಬರುತ್ತಿದೆ.

ಇಲ್ಲಿ ಅಮೆರಿಕಾದಲ್ಲಿ ಸೆಟಲ್ ಆಗಿರುವವರು ಆಂಧ್ರದಲ್ಲಿ ಉಳಿದವರ ಮೇಲೆ ಅಮೆರಿಕಾದ ಸಂಸ್ಕೃತಿಯನ್ನು ಹೇರುತ್ತಿದ್ದಾರೆ ಎಂಬ ಆರೋಪ ಕೇಳಿಬರುತ್ತಿದೆ. ಅಮೆರಿಕಾದಲ್ಲಿ ಸೆಟಲ್ ಆಗಿರುವವರು ಆಂಧ್ರದಲ್ಲಿ ಉಳಿದವರ ಮೇಲೆ ಅಮೆರಿಕಾದ ಸಂಸ್ಕೃತಿಯನ್ನು ಹೇರುತ್ತಿದ್ದಾರೆ ಎಂಬ ಆರೋಪ ಕೇಳಿಬರುತ್ತಿದೆ.

ಸಂತೆಗಳ ಪ್ರಾಮಾಣಿಕತೆಯ ಬಗ್ಗೆ ಅಭಿಪ್ರಾಯ ಸಂಗ್ರಹಿಸಲು
ಹೊಂಬಾಳೆ ಪಂಚಾಯ್ತಿಗೆ ಮೇಲ್ವಿಚಾರಕರನ್ನು ನೇಮಿಸಿ ಆದೇಶ
ಮಂಡಿಯ ಪತ್ರಗಳು- ಅಧ್ಯಕ್ಷರಿಗೆ ಸೂಚನೆಗಳು
ದಿನಾಂಕ 10. 9. 1876 ಸೂಚಿಸಿದಂತೆ ಕ್ರಮಕೈಗೊಳ್ಳಲು

ಕಳಿಸಿಕೊಟ್ಟಿದೆ. ಎಂ. ವಂಕಟಲಿಂಗಪ್ಪ ಶಾನುಭೋಗರು
ಪಟೇಲರು ಹಾಗೂ ಸಾಲೆ ———.



a Copy
Manager.

To
Muzrai Secretariat

Copy applied for 6
Srinivasa Bhatta — 25/6/24
Copy ready on — 4/7/24
Copy delivered on — 4/7/24
No of words 80
Copying fee 0-1-6
Comparing fee 0-0-2
0-1-8

BVA

8506
1791

ಸ್ಥಳ
ದಿನಾಂಕ

ಶ್ರೀ ಶಂಕರರಾಮರವರಿಗೆ

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕಿನ ಕಸಬಾ-ಚಿಕ್ಕಬಿದರೆ

ಅಂಚೆ ಹೋಬಳಿಗೆ ಸೇರಿದ ಕೆಂಚೇರಿ ಮಂಜಪ್ಪರವರ
ಅರ್ಜಿಯಲ್ಲಿ ಸೇರಿಸಿರುವಂತೆ ಹೊಸಬಾವಿ ಶಂಕ್ರಿಯಲ್ಲಿ
ಸ್ಥಿರವಿಡಿಸಿ ಹೊಸ ಪೋಸ್ಟಾಫೀಸು ತೆರೆಯುವುದು

ಸದರಿ ಶ್ರೀಯುತರವರು ಪೋಸ್ಟಾಫೀಸಿಗಾಗಿ
ಮಂಜೂರು ಮಾಡಿರುವ ಸದರಿ ಸ್ಥಳವು ಪೋಸ್ಟಾಫೀಸಿಗೆ
ಬೇಕಾಗಿರುವ ಸೌಕರ್ಯಗಳಿಗೆ ಅನುಕೂಲವಾಗಿದೆಯೆಂದು
ಪರಿಶೀಲಿಸಿ ಸದರಿ ಸ್ಥಳವನ್ನು ಪೋಸ್ಟಾಫೀಸಿಗಾಗಿ
ಕಾಯ್ದಿರಿಸಿಕೊಳ್ಳಲು ಕೋರಿದೆ. ಆದರೆ ಸದರಿ
ಸ್ಥಳವು ಪೋಸ್ಟಾಫೀಸಿಗೆ ಅನುಕೂಲವಾಗಿರುವುದಿಲ್ಲವೆಂದು
ಕಂಡುಬಂದಲ್ಲಿ ಸದರಿ ಸ್ಥಳವನ್ನು ಪೋಸ್ಟಾಫೀಸಿಗಾಗಿ
ಕಾಯ್ದಿರಿಸಿಕೊಳ್ಳಲು ಅವಶ್ಯವಿಲ್ಲವೆಂದು ಸೂಚಿಸಿ
ಸದರಿ ಸ್ಥಳವನ್ನು ಪೋಸ್ಟಾಫೀಸಿಗಾಗಿ ಕಾಯ್ದಿರಿಸಿಕೊಳ್ಳಲು
ಅಥವಾ ಬೇಡವೆಂದು ಸೂಚಿಸಿ ಸದರಿ ಸ್ಥಳವನ್ನು
ಪೋಸ್ಟಾಫೀಸಿಗಾಗಿ ಕಾಯ್ದಿರಿಸಿಕೊಳ್ಳಲು ಅವಶ್ಯವಿಲ್ಲವೆಂದು
ಸೂಚಿಸಿ ಸದರಿ ಸ್ಥಳವನ್ನು ಪೋಸ್ಟಾಫೀಸಿಗಾಗಿ
ಕಾಯ್ದಿರಿಸಿಕೊಳ್ಳಲು ಅಥವಾ ಬೇಡವೆಂದು ಸೂಚಿಸಿ
ಸದರಿ ಸ್ಥಳವನ್ನು ಪೋಸ್ಟಾಫೀಸಿಗಾಗಿ ಕಾಯ್ದಿರಿಸಿಕೊಳ್ಳಲು
ಅವಶ್ಯವಿಲ್ಲವೆಂದು ಸೂಚಿಸಿ ಸದರಿ ಸ್ಥಳವನ್ನು
ಪೋಸ್ಟಾಫೀಸಿಗಾಗಿ ಕಾಯ್ದಿರಿಸಿಕೊಳ್ಳಲು ಅಥವಾ
ಬೇಡವೆಂದು ಸೂಚಿಸ

MUZRAI DEPARTMENT.

OFFICE NOTE.

Subject

Grant of a copy of the Register so far as it concerns the Kurd

LAST REFERENCE — nil.

Ref- ~~Letter~~ No 3126 dated 4th June 1904 from the Superintendent, Chanda -

The Register is an unattested copy compiled from the old records, and as such the copy applied for cannot be granted

Submitted for orders

Rs
6/7/04

There is no authentic list in this Office on the subject.

Further the right to the Bamboos allowed by to the Kurku Tenants West is now actually under investigation

Please inform Peder that as the question is under investigation, no Copy can be given

6/7/04

2-2

3/26

To:

7/6/24

The Dewan Secretary
to the Government of Mysore
Bangalore.

The undersigned prays that he may be furnished with the attested/certified Copies of the following, as they are required for the purposes of an enquiry to be held by the Deputy Commissioner of Shimoga as per orders from this office.

(1) Original File Register so far as it concerns the Kudalgi Singegowdru Shimoga District.

4/6/24.

K. Chenna Reddy
Pleader.
No: 6, Tasildar Peth
Bangalore City

No. 268 In one Court Fee Stamp worth 0-8-0.

Endorsement granted to Mr. N. S. Nanjundiah, Pleader, No 6 Ulsoor pet, Bangalore City, in reply to his petn Regd No. 3126 dated 4th June 1904, praying for the grant of a Copy of the Inscription Regn so far as it Concerns the Kudli Matt.

Petr is informed that the question of the right to the Birudas allowed to the Kudli Sringeri matt being now actually under investigation no Copy of the Regn referred to in his petn thereof Can be granted. The Court fees stamp of the value of 8 annas received with his petn is accordingly returned herewith.

By order,

15/7/04

Asst Secy

7/7/04

7/7/04

MYSORE GOVT
2242.
21.11.05

20/11/05

74

1905

From

To

Dated

Despatched

Received

General No. 116
No.

Enclosure No. 2

for the hearing of the case. If the document has been sent to any other officer it is requested that such officer may be kindly asked to send it to this Court as early as possible

I have the honour to be
Sir,
Your most obedient servant

Matthew
Asst Commissioner
1st class Magistrate
Honiara Division
Shortland

76

Cite

In the Court of the Assistant Commissioner and 1st class Magistrate, Nagar Division, Shimoga District, Shimoga

Criminal case No 37 of 1905-06

Complainant ~~the~~ Lieutenant ~~the~~ Sega Siddappa and 13 others of Nagar

To

The Secretary to the Government of the Province Mysore Department for police.

Whereas the production of the document noted on the reverse which is said to be in your custody is necessary for the purpose of evidence in the above case on behalf of the accused, you are hereby required to cause the same to be so as to reach this Court on or before Friday, the 1st day of December 1905.

Dated this 27th day of November 1905

[signature illegible]
1st class Magistrate
Nagar

ASSISTANT COMMISSIONER & 1st CLASS MAGISTRATE
COURT OF THE
SHIMOGA
DISTRICT

Petition dated 1-6-05 by Advocate
Mr. D. Venkatramayya on
behalf of the Dewangiri Lingas
gets to the Deputy Secretary
to the Government of His
Highness the Maharajah of
Mysore and Officer in charge
of the Inspector Department.

78

2081
10-11-05

Please see letter enclosed

10/11/05

MYSORE CO...
2265
22-11-05

Ans

21
22/11/05

190 5—

From A Ramanujaiengar Esq
District Magistrate
Chitaldrug District

To L. Anantasamy Rao Esq B.A.
Secretary to the Government of
His Highness the Maharaja of Mysore
Judicial Department
Bangalore

Dated 18th
Despatched 20th
Received
November 1905

General No. 283
No.

Enclosure No.

Has the honor to state that Shadakshariappa, Andanur Sivalingappa and some other Lingayets of the Davangere Town appear to have addressed a petition to Government on the 3d June 1905 complaining that the Ag District Magistrate and other officers of this District conducted the procession of Kudli Sringeri Swamy in the public streets of that town forcibly &c

2 As this petition is to be produced before the Court of the Assistant Commissioner and 1st Class Magistrate, Honnali Division of the Shimoga District in connection with the case of [illegible]

the petitioners
which has been transferred to
that Court for disposal and
stands adjourned for the defence
to the 18th proximo, it may be
kindly forwarded at an early
date.

3. A D.O letter had been
addressed by the undersigned
to the General and Revenue Secretary
on the 19th June 1905 on the same
subject and a reply was received
to say that the said petition with
other papers connected with the
case had been submitted to
His Highness the Maharaja

4. Begs therefore that the petition
under reference may now be
forwarded to this office as early
as practicable, if available

H Ramalingam
District Magistrate
Pt Chittaranjan Das

To urgent 81

The Assistant Commr & Ex. officio
and 1st class Magistrate
Honnali Division
Shimoga

No. 2414 D/22.11.05
Encl 2.

His Letter no 116 dy 17 November 1905 forwarding Summons (in duplicate) for the production of a Petition dy 1st Inst. presented by ~~received~~ in this office by Mr D. Venkatramanya ~~on~~ Advocate on behalf of the Davangere Litigants.

Has the honor to forward herewith the document referred to and to request that the same may be returned to this office when no longer required.

2. The original Summons received with the above

Get the File from Mr Lakshmanarao
Encl 1 22/11/05

File seen
Keep a copy of the Petn and send the original to the Magistrate 22/11/05

Afterwards, return the Files to Mr Lakshmanarao 22/11

is returned duly signed
by the undersigned.

By Order

Dft 22/11/05
Secretary
Maz Dept

Ls
22/11/05

No 2/415

Copy forwarded

to the Dy Commr, Chitaldurg
District, with reference

to his Docket No 283

dated 20th November 1905

By order

Dft 22/11/05
Secretary

Ls
22/11/05

1905.

From M. S. Narayana Rao
Deputy Commissr
Shimoga Distt

To L. Ananta samudra
Secretary to Govt
Irrigation Depart

Dated 30th March 1905.

Despatched

Received

General No. 750
No 56.

Enclosure No. 1

Forwards an application applying for a Pahadari for travelling in the Shimoga Distrct and solicits orders of Government as to whether it may be granted.

Refer
Js
31/3/05

3631

Submit for orders
Js
I have put up the File 8/5/05
The File is with the Dewan at Dy
Please reply that the Deputy may grant Pahadari in strict accordance with the Manual
15/5/05

56.

Dated 30th March 1905.

From,

M. S. Narayana Rao Esq
Deputy Commissioner
Shimoga District

To, L. Anantasami Rao Esquire
Secretary to Government Hyn
Muzarai Department.

Sir,

I have the honour to forward an application from the Agent of the Kudli Sringeri Matt applying for a Rahadari for travelling in the Shimoga District and solicit orders of Government as to whether the Rahadari applied for may be granted.

I have the honour to be,

Sir,

Your most Obedient Servant

M. Narayana Rao

For Deputy Commissioner
Shimoga District

తారీఖులు
15
1826

ఇట్లు
విధేయుడు

తేదీ 8-3-1905

MYSORE GOVERNMENT
4607

1905 87

From M. S. Narayana Rao Esq
Deputy Commissioner
Shimoga District

To L. Anantasamia Rao Esq
Secretary to Government
Muzarai Department

Dated 5th May 905.

Despatched

Received

General No. 852
No 62

Enclosure No /

In continuation of this office letter No 750/56 dated 30th March 905, forwards herewith an application from the Agent of the Kudli Srungeri Matt praying for a Kahadari.

93 62 Enl.

Dated 3rd May 1905.

From,

M. S. Narayana Rao Esquire
Deputy Commissioner,
Anniosn District.

To,

L. Anantaswmi Rao Esquire
Secretary to Government of Kpps
Inmzarai Department.

Sir,

In continuation of this Office letter No 750/56 dated 30th March 1905, I have the honour to forward herewith application from the Agent of the Kudli Srungeri Matt praying that the Rahadari applied for may be granted at an early date and to request that orders of Government may be obtained regarding the matter.

I have the honour to be
Sir
Your most obedient Servant

Deputy Commissioner
Anniosn District

ಸಾಕ್ಷಿದಾರರ ಸಹಿ

ಸಾಕ್ಷಿದಾರರ ಹೆಸರು ಮತ್ತು ವಿಳಾಸ

MUZRAI

19 —19

FROM 91

To

The Deputy Commissioner
Shimoga District

Dated 16 May 1905

Despatched

Received

General No. L 81 7

Muzrai F. No.

Enclosure

Correspondence ending with his letter No. 852/62, dated 5th May 1905, forwarding an application from the Agent of the Kudli Sringeri matt, praying for the grant of a Rahadari to enable the Swami to travel in the Shimoga District.

— " —

In reply, has the honor to state that the Deputy Commissioner may give a Rahadari to the Agent of the Matt, in strict accordance with the Manual

By Order

MGCPB—2,000.

17/5/05

Original

ಸಿದ್ಧ 54

ಶ್ರೀ ವೆಂಕಟೇಶ್ವರ ಕಾಲೇಜ್ ಆಫ್ ಎಜುಕೇಷನ್

ಸಿಂಧನೂರು ಸಮೀಪ ಕಲ್ಲಿಹಾಳ ಕ್ಯಾಂಪ್

ಪಿಲ್ಲಿಹಾಳ ಸಮೀಪ ಕಲ್ಲಿಹಾಳ ಕ್ಯಾಂಪ್

ಇಷ್ಟಕ್ಕೆ ಇದೆಲ್ಲಾ ಸಂಕೀರ್ಣ ಚರಿತ್ರೆ ನಡೆದು ಬಂದ

ಹಾದಿಯಲ್ಲಿ ಸಾಲು ಸಾಲು ಸಂಕಷ್ಟಗಳು ಬಂದು ಹೋಗಿವೆ

ಅವುಗಳನ್ನು ಎದುರಿಸಿ ಮುಂದೆ ಸಾಗಿದ್ದೇವೆ

ಅವುಗಳಿಂದ ಪಾಠ ಕಲಿತಿದ್ದೇವೆ

ಅವುಗಳಿಂದ ಬೆಳೆದಿದ್ದೇವೆ

ಅವುಗಳಿಂದ ಗಟ್ಟಿಯಾಗಿದ್ದೇವೆ

ಅವುಗಳಿಂದ ಪಕ್ವವಾಗಿದ್ದೇವೆ

ಅವುಗಳಿಂದ ಪರಿಪೂರ್ಣರಾಗಿದ್ದೇವೆ

ಅವುಗಳಿಂದ ಸಾಧಕರಾಗಿದ್ದೇವೆ

ಅವುಗಳಿಂದ ಸಾಧಿಸಿದ್ದೇವೆ

ಅವುಗಳಿಂದ ಸಾಧಿಸುತ್ತಿದ್ದೇವೆ

ಅವುಗಳಿಂದ ಸಾಧಿಸುತ್ತೇವೆ

ಅವುಗಳಿಂದ ಸಾಧಿಸುತ್ತಲೇ ಇರುತ್ತೇವೆ

ಅವುಗಳಿಂದ ಸಾಧಿಸುತ್ತಲೇ ಇರಬೇಕು

Received
12/8/04
By
Master to be placed
in the Kundli matt
file ?

Nos: 492+493
29:7:04

Secretary

Copy to the Chittalmuggur
for information.
27/7/04

Read by
Please reply that
the matter is under
consideration, nothing having
been given for the Mint
to appear in the Office bottle
to appear in the Journals to date, and
the Journals to date
It should be issued under of first
Should the amended
Send copy of the reply
to the Secretary

27/12/44

RECEIVED
JUZARAT
INDIA

37

—

ಉದಯಂಬೆಟ್ಟು ಸಂಜೀವ ಪೂಜಾರಿಯವರು ಸ್ವಲ್ಪ ಕಾಲದಿಂದ
ಸುಂದರ ಉದ್ಯೋಗ ಹುಡುಕಿ ಪಟ್ಟಣಕ್ಕೆ ಹೋಗಿದ್ದರು. ಅವರಿಗೆ
ಕೆಲಸ ಸಿಕ್ಕಿದ ಕೂಡಲೇ ಆ ಸಂತೋಷದ ಸುದ್ದಿಯನ್ನು ಅವರು
ಕಳುಹಿಸಿದ್ದರು. ಆದರೆ ಆ ಕೆಲಸ ಎಷ್ಟು ದಿನ ಇತ್ತು ಎಂಬುದು
ನಮಗೆ ಗೊತ್ತಿಲ್ಲ. ಆದರೆ ಅವರು ಕೆಲಸ ಬಿಟ್ಟು ಬಂದಿದ್ದಾರೆ.
ಅಲ್ಲಿಂದ ಅವರು ಬರೆದ ಪತ್ರ ಇಲ್ಲಿ ಓದಿ ನೋಡಿ.

ಪ್ರಿಯ ಸಹೋದರರೇ, ಕೆಲಸ ಹುಡುಕಿ ಪಟ್ಟಣಕ್ಕೆ ಬಂದ ನಾನು
ಸ್ವಲ್ಪ ದಿನಗಳಲ್ಲಿ ಬೇಸತ್ತು ಹೋಗಿದ್ದೇನೆ. ಇಲ್ಲಿ ಕೆಲಸ ಮಾಡುವವರಿಗೆ
ಸಿಗುವ ಸಂಬಳ ಅತ್ಯಲ್ಪ. ಆದರೆ ಖರ್ಚು ಮಾತ್ರ ಅಧಿಕ. ಇಲ್ಲಿ
ಬದುಕುವುದು ಬಹಳ ಕಷ್ಟ. ಹಾಗಾಗಿ ನಾನು ಕೆಲಸ ಬಿಟ್ಟು ಊರಿಗೆ
ಹಿಂತಿರುಗಿದ್ದೇನೆ. ಇಲ್ಲಿ ಕೆಲಸ ಸಿಗುವುದು ಕಷ್ಟ. ಸಿಕ್ಕಿದರೂ ಅದನ್ನು
ಉಳಿಸಿಕೊಳ್ಳುವುದು ಕಷ್ಟ. ಹಾಗಾಗಿ ಯಾರೂ ಕೆಲಸ ಹುಡುಕಿ
ಪಟ್ಟಣಕ್ಕೆ ಬರಬೇಡಿ. ಊರಲ್ಲಿ ಏನಾದರೂ ಕೆಲಸ ಮಾಡಿ ಜೀವನ
ನಡೆಸಿ. ಇಲ್ಲಿ ಬಂದು ಕಷ್ಟಪಡಬೇಡಿ. ಇಂತಿ ನಿಮ್ಮ ಸಂಜೀವ ಪೂಜಾರಿ

22/7/1904

Urgent

136

no: 47/ కు(2)

వ్యవసాయశాఖాధికారులకు
కార్యములు తెలియజేయునది
లాగి యుండ -

ఫిర్యాదుదారులకు తమ మాటలు
పరిశీలించి పరిష్కరించుట

ఫిర్యాదుదారుల నుండి వచ్చిన
లక్ష్మీనారాయణ గోవర్ధనపురం రాదనుండి
సుమారు కిలోమీటర్ల దూరంలో
ఉన్నట్లు

4/7/04

శ్రీ కాళహస్తి 26. జులై 1904 సంగతులు -

By Order

Secretary

Agri Department

తే. 423.

తే. 144 కు.

100

original

నోండమూరి

శ్రీమన్మహామహోపాధ్యాయ వేదాంతవిద్వాంసులు
కొళ్ళిపాక వేంకటరాయుడుగారికి
చిరంజీవి

చిత్రదుర్గదకోటబాందల్లిరుపవైద్యకళాలక్ష్మీనారాయణశాస్త్రి
గారు వ్రాయునది——

కరుణాశ్రీసంపన్నులైన తమకీర్తి ఎల్లెడల వ్యాపించి
యుండుట అభివృద్ధిచిరకాలము యిరుగక్కెంగవచ్చేరికుంగతిచ్చి
రితరులనేలుదుబూరిగనేబాంధవ్యాదిదోషాంరహితులు
అయినవిద్వత్తయువారిని వ్యాకరణశిరోమణిగాంగణిచికాశీరు వెళ్లా
రగాని చిన్నవాళ్లిరుపయిల్లాదాలుపిగళ్ళనిపిళ్ళరు
వత్తగట్టి 29 నిదాంతిమి సిరిపుమువారది వి/2 మొండిగా
భింగళ్ళూరు వేంకటాంనల్లయ్యూతిథి పిశీడంపి
రాగవచ్చిరి- తెల్పెకొండదు-

వత్తగా 26 నోవెంబరు ఇట్లు 1904 నియిదవి
వేంకటాంబింగళ్ళూరు-

By order

Munikrishnaiah
Secretary
Muvvai Depart

102

MYSORE GOVERNMENT
3118.
MUZRAI SECRETARIAT

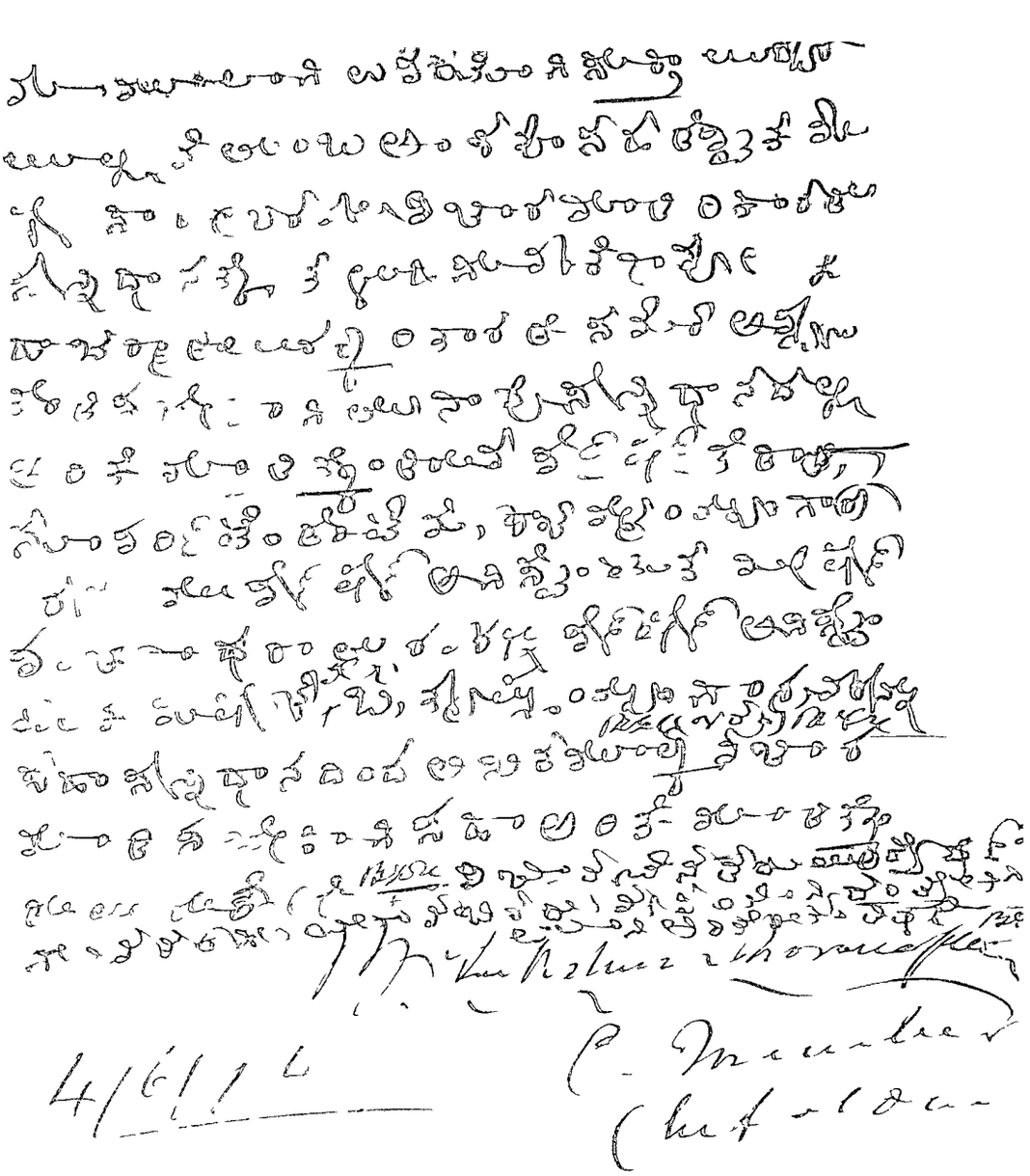
The Dewan has already directed that he hear the petn read and any papers that may be produced by him. The question now before Govt is a Review of the Order passed by the late Dewan Mr K Sheshadri

No orders to the Govt are therefore necessary at present

6/7/04

6/7/04

103



4/6/11

సేవలకు

శ్రీ.వల్లభనేని వంశీమోహన్ గారు

శాసనసభ్యులు, విజయవాడ

వారి యందు

మిత్రులు దుగ్గిరాల నివాసులు మన్నవ వెంకట

రాజు, అక్కినేని నాగరత్నమ్మ వీరి యొక్క

మనుమడు మన్నవ బుజ్జిబాబు తెలియ

చేయునది ఏమనగా మా తాతగారి ఆస్తి

పంపకాలలో మాకు వచ్చిన భూమి

పొలం మా ఇంటి నుండి 14 కిలోమీటర్ల

దూరంలో ఉన్నది. మేము ఆ పొలాన్ని

సాగు చేసుకోవడానికి మా ఇంటి నుండి

ప్రతిరోజు వెళ్లి రావడానికి చాలా

ఇబ్బందిగా ఉన్నది. కావున మా

పొలం దగ్గర ఒక ఇంటి స్థలం

ఇప్పించవలసిందిగా కోరుచున్నాము.

ఇట్లు

మన్నవ బుజ్జిబాబు

108

శ్రీమతి వారికి

By order

25/7/04

Secretary to Govt

Finance Department

Sd/

25/7/04

107

ఆ: 470 Em 21
471 Em 2.
7 26: 3: 06

40H5
Eng 1st (H).

ಕೆಂಪಂಡ್ರಿ ಸೈನಿಂಗ್ ಅವರ ಸಾಧನದ ಅಂಶಗಳಿಂದ ಸೋಲ್ಡರಿಂಗ್ ಮಾಡುವುದು ಅಗತ್ಯ —

ಸೈನಿಂಗ್ ಸಾಧನದ ಅಧಿಕಾರದ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಸಂಸ್ಥೆಯ

ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ಕಾರ್ಯದರ್ಶಿಗಳು ಇವರಿಗೆ ಸಲ್ಲಿಸಿದ ಮನವಿ ಪತ್ರ.

ಮಾನ್ಯರೇ,

ನಾವು ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘದ ಸದಸ್ಯರಾಗಿದ್ದು ಸಂಘದ ಕೇಂದ್ರ ಕಾರ್ಯಕಾರಿ ಸಮಿತಿಯ ಸಭೆಯು ದಿನಾಂಕ 7-7-2004 ರಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಸೇರಿ ಕೈಗೊಂಡ ನಿರ್ಣಯಗಳನ್ನು ಈ ಕೆಳಕಂಡಂತೆ ತಮ್ಮ ಗಮನಕ್ಕೆ ತರಲಾಗಿದೆ.

ಅಧ್ಯಕ್ಷರು
ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘ

29/7/04

ಮಾನ್ಯರೇ,

ನಾವು ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘದ ಸದಸ್ಯರಾಗಿದ್ದು ಸಂಘದ ಕೇಂದ್ರ ಕಾರ್ಯಕಾರಿ ಸಮಿತಿಯ ಸಭೆಯು ದಿನಾಂಕ 7-7-2004 ರಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಸೇರಿ ಕೈಗೊಂಡ ನಿರ್ಣಯಗಳನ್ನು ಈ ಕೆಳಕಂಡಂತೆ ತಮ್ಮ ಗಮನಕ್ಕೆ ತರಲಾಗಿದೆ.

ಅಧ್ಯಕ್ಷರು
ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘ

29/7/04

ಮಾನ್ಯರೇ,

By Order,

Secretary, Home Dept.

ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘದ ಸದಸ್ಯರಾಗಿದ್ದು ಸಂಘದ ಕೇಂದ್ರ ಕಾರ್ಯಕಾರಿ ಸಮಿತಿಯ ಸಭೆಯು ದಿನಾಂಕ 7-7-2004 ರಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಸೇರಿ ಕೈಗೊಂಡ ನಿರ್ಣಯಗಳನ್ನು ಈ ಕೆಳಕಂಡಂತೆ ತಮ್ಮ ಗಮನಕ್ಕೆ ತರಲಾಗಿದೆ.

ಅಧ್ಯಕ್ಷರು
ಕರ್ನಾಟಕ ರಾಜ್ಯ ಸರ್ಕಾರಿ ನೌಕರರ ಸಂಘ

GOVERNMENT OF MYSORE
ONE ANNA

110

...OF THE GOVERNMENT
335
25/8/04
...MUZRAI SECRE...

To Officer
Tamluk
27/9/05

1496

These documents
are
are the L. R. S.
which may be required,

27/9/05

27/9/05

27.9.05

27/9/05